The TREATMENT OF PAIN with Chinese Herbs and Acupuncture

Edited by Sun Peilin

Forewords by Shi Zhongan, Steven K. H. Aung, Peter Deadman
To my professor, Professor Shi Zhongan
To my wife and children

For Churchill Livingstone:
Publishing Manager, Health Professions: Inta Ozols
Project Development Manager: Dinah Thom
Project Manager: Jane Dingwall
Designer: George Ajayi
Contributors

Primary contributors

Shen Xiaoxiong MD PhD
Research Scientist, Department of Endocrinology,
University of California, Los Angeles, USA

Yao Fengli MD
Former Professor of Medicine, Beijing University of
TCM, Beijing, China

Yang Yifan MD MSc
Private Practitioner and Lecturer, The Netherlands;
Former Lecturer in Medicine, Beijing University of
TCM, Beijing, China

Jiang Hongbing MD
Professor and Director of the Institute for Basic
Education, Guangxi College of TCM, Guangxi, China

Secondary contributors

Yang Guohua MD
Professor of Medicine, Beijing University of TCM and
Wang Jing Hospital, Beijing, China

Sun Yijun MB
Lecturer in Medicine, The International Training
Centre, Beijing University of TCM, Beijing, China

Ma Liangxiao MB
Lecturer in Medicine, The International Training
Centre, Beijing University of TCM, Beijing, China
Foreword by Shi Zhongan

Traditional Chinese Medicine (TCM), one of the most important components of Chinese culture, has a long-standing history and consists of a profound and extensive source of knowledge. It has made a great contribution to the well-being and prosperity of the Chinese people. At present, TCM is also becoming well known outside China, playing a unique role in the health of people of other nationalities.

The key point of TCM is treatment based on differentiation. Differentiation involves a search for the pathology of a condition by systematically examining the patient’s signs and symptoms, as well as other clinical information. The treatment utilises either Chinese herbal medicine or acupuncture, or a combination of both, so as to eliminate the causative factors and alleviate the pain.

Pain is the primary syndrome, and it occurs during the everyday life of most people. Hence the search for effective treatments for pain control has been one of the main medical tasks for all practitioners of different modalities over the centuries. Some valuable experiences and excellent techniques are recorded in the voluminous literature, and yet no single TCM monograph that deals systematically with this topic has been published to date. From this point of view, the compilation of such a text is of great significance, which could prove valuable for TCM practice.

Sun Peilin, one of my students, is modest, full of curiosity and eager to learn. Whilst compiling his previously published book on Bi syndrome, he became aware of research findings on pain treatment by both TCM and Western medicine and began to collect this literature. Ten years ago, he emigrated to Europe but our correspondence and academic exchange have never ceased. He never felt ashamed to ask questions and always tried his best to increase his theoretical knowledge and improve his clinical practice. Four years ago, he started to compile this book on pain treatment in English, but as he was so busy with his lecturing and daily clinical practice he found it impossible to complete such a huge work alone. So he has invited some other professors and colleagues of TCM who share the same interests to collaborate in this book and add their considerable clinical experience on pain treatment.

The first part of this book describes in detail the aetiology and pathology of pain, the differentiation of pain and the therapeutic characteristics and principles. The following chapters deal with pain syndromes in 46 areas of the body. The discussion in each chapter covers the general characteristics, related disorders in Western medicine, aetiology, pathology, the general principle of treatment, Chinese herbal and acupuncture treatment and case histories. In particular, there are interesting and practical explanations and modifications given for the herbal and acupuncture treatments. This book should be a valuable reference for the practice, teaching and research of both TCM and Western medicine, and I congratulate the authors on its publication. It is my pleasure to write a foreword for this book.

Shi Zhongan
序

中医学源远流长，学科丰富，是中华民族优秀文化的重要组成部分，对中华民族的生生繁衍作出过卓越的贡献。目前，中医学正在走向世界，为世界人类的健康而发挥独特作用。

中医学之精华，荟萃于辨证施治。所谓辨证就是系统分析，遵守病机；所谓施治就是或药或针，去除病因，减少痛苦。

痛证是人类在生存发展过程中所遇到的首要病证，而寻求对痛证有效的治疗一直是历代特别是当代各科医生研究的主要内容之一，其研究结果也散落于浩瀚的文献之中，缺乏系统论述的专著。因此，编著中医药对痛证的治疗方面的书籍具有十分重大的理论意义和实践价值。

我的学生孙培元谦虚好学，善于钻研，他在出版有关痛证治疗专著期间，就开始关注中西医对痛证治疗方面的研究成果和资料收集。十年之前，他虽移居海外，但与我在学术上仍然保持良好的联系，虚心请教，孜孜不忘提高自己的中医理论和实践水平。四年前他就开始此书的英文撰写，可是他的诊务和教学十分繁忙，无法个人完成此巨著。于是，他又联合组织了一批同仁，有有一定临床和教学经验的大学教授和医生共同参与编纂。经数年努力，初稿终于完成。随后，孙培元一人又数易其稿，统一体例，修订不足，芟除芜杂，完善施治，而成此书，其难度可想而知。

是书首章详尽论述痛证的病因病机，辨证以及治疗特点和原则，随后章节广罗各类常见痛证凡四十六例，一一详析。各证述以概述，现代医学相关疾病，病因病机，理法方药针灸一线，特别是随证加减，更易实用明了，实可为中医和中西医结合的医、教、研各方面所借鉴。行将付梓问世，值得庆贺。欣喜之余，乐为之序。

施仲亮 教授
南京中医药大学
2002年夏
Foreword by Steven K. H. Aung

Pain is a major subject in any medicine. According to the distinguished physician Albert Schweitzer: 'We all must die. But if I can save him from days of torture, that is what I feel is my great and ever new privilege. Pain is a more terrible lord of mankind than even death himself.' Therefore, it is extremely important that we thoroughly understand the subject of pain as well as the proper approach to it. In the early 1990s, the International Association for the Study of Pain was formed by physicians who were vitally interested in looking into the deeper understanding of medical pain control. The association, which currently has over 6000 members from over 100 countries, has annual conferences on pain management in various venues around the world.

Presently, total pain control remains a constant challenge for medical and primary health care providers, especially with respect to safe, natural and inexpensive pain management modalities for the benefit of patients everywhere.

Dr Sun Feilin, who presently resides in Belgium, graduated from the Suzhou Medical Academy in 1981. He has served in Yangzhou People’s Hospital as a physician and in 1990 obtained a master’s degree in medicine at Nanjing University of Traditional Chinese Medicine. He has served as a lecturer in the Nanjing Acupuncture Training Center as well as the WHO Nanjing Collaborative Center for Traditional Medicine. At present, he is associated with the Jiangxi College of Traditional Chinese Medicine and Guangxi College of Traditional Chinese Medicine. He has written more than 30 articles on various aspects of TCM.

Dr Sun has carefully written this present book on pain, encompassing etiology, pathogenesis and differentiation of syndromes. He takes a step-by-step approach to TCM pain management. This book is comprehensive, dealing with various types of physiological and pathological pain in detail, which is a valuable part of this book. I would say that his work is well done and will be a suitable reference for those who are interested in TCM pain control, especially in the areas of acupuncture and herbal medicine.

In my opinion, Dr Sun has done the best that he can to share his valuable knowledge and experience with all of us around the world to help us in our quest to control pain. May we all learn the special techniques to help our patients be free from pain. Most of all, we must never forget about considering total pain, which encompasses the body, mind and spirit. The most important thing is to be compassionate to our dear, suffering patients. Dr Sun’s book will no doubt help us in this worthwhile direction.

Steven K. H. Aung

Foreword by Peter Deadman

The last 25 years have witnessed a phenomenal growth in interest in Traditional Chinese Medicine. Although many factors have played a part in this, a single event may be seen to encapsulate the moment when acupuncture in particular was brought into the spotlight. The journalist, James Reston, accompanying President Nixon to China in 1972, wrote a front-page article in the New York Times, telling of his emergency appendectomy. Chinese doctors used acupuncture to control Reston’s postsurgical pain, and his recovery was swift. Intrigued by Reston’s report, doctors began visiting Chinese hospitals to observe Oriental medicine being practised. The hospitals responded with training programmes which soon drew professionals from other Western countries.

It is appropriate that this famous event demonstrated the ability of acupuncture to ease and control pain, as its role in the treatment of pain has probably aroused more interest within the orthodox medical community than any other aspect of Traditional Chinese Medicine. Even relatively untrained acupuncturists may observe significant results in the clinic, since at the most basic level the local insertion of a needle into a site of pain can offer relief. Furthermore, both the effects and the mechanism of acupuncture analgesia are exciting subjects for research. Perhaps unsurprisingly, these factors have contributed, within the orthodox medical community, to the idea that the treatment of pain is relatively simple and empirical, and that the basic practice of needling local and adjacent sites,
whether chosen on the basis of traditional acupuncture points or modern trigger point theory, is all that Chinese medicine usefully has to offer. The rest, the centuries of traditional theory, can be dispensed with as irrelevant and out-dated.

Only those unaware of the true depth and richness of Traditional Chinese Medicine are likely to hold such ideas. The insertion of needles or the prescribing of a mixture of herbs is the final act in a refined process of analysis and discrimination, and the most effective treatment can only be determined by this process. Central to this process is the understanding of the theory of ben (root) and biao (branch or manifestation). The same manifestation (biao) may have different roots (ben), for example pain in the face may be due to heat or cold, excess or deficiency, external environmental factors or internal disharmony. If treatment only focuses on treating the symptom, the effect of treatment will be diminished, being less effective and more temporary. By using the traditional methods of diagnosis, differentiation and treatment selection, true Traditional Chinese Medicine seeks to combine treatment of the root cause or disorder with treatment of its symptoms (manifestations). By treating the root, any underlying disease may be helped or cured and treatment of the symptom will be supported and amplified. Wherever possible, the aim of Chinese medicine is to treat the disorder at all its levels and by doing so offer much more than palliative relief.

One aspect of root differentiation that has special significance in the treatment of pain is the role of mental and psychological states. Disharmony of the emotions is one of the traditional causes of disease, and certain emotional habits, for example emotional repression, can play an important role in the development of painful disorders. At the same time, prolonged pain can of itself injure a person at the psycho-emotional level. Addressing treatment at this level (for example by calming the mind) as well as by giving appropriate emotional support can play a vital role, especially in the treatment of chronic pain.

Given the prevalence of painful disorders, their frequent presentation at Chinese medicine clinics, and the considerable distress they cause, a comprehensive textbook on this subject is especially welcome. Dr Sun Peilin has long specialised in this subject and he brings to it a deep grounding in traditional Chinese medicine history and theory, combined with extensive clinical practice. True to the best tradition of Chinese medicine, this book emphasises that only with proper differentiation can effective treatment be given.

Peter Deadman
Preface

This book is aimed at students and practitioners of acupuncture and Chinese herbs, as well as practitioners of Western medicine. Both beginners in TCM and experienced practitioners can use this book for reference, practice, teaching and research.

My students have often asked me what the difference is between Bi syndrome and pain syndrome. It can be explained in this way: the main complaint of Bi syndrome in the early stages is pain in the joints and muscles, but it seldom involves the internal organs. The chief causative factor for Bi syndrome is invasion of a mixture of Wind, Cold and Damp. Because of the successes of Western medicine and good health care systems, it is unusual to see many patients with Bi syndrome in the second or later stages. As a consequence, treatment of Bi syndrome focuses on dispelling external pathogenic factors. However, pain syndrome can be caused by many other kinds of pathogenic factors as well as Wind, Cold and Damp. In this sense, it can be said that pain syndrome actually encompasses the contents of Bi syndrome.

The idea for writing this book came to me 8 years ago when I was busy writing a book on Bi syndrome. During the course of this, I found that many pain syndromes could not be clearly described or included in the book, so I began to collect together data on pain control in TCM and drew on my own experience as a clinician and teacher as well as that of my tutor, Professor Shi Zhongan, and my colleagues. Besides supplying me with knowledge, they also gave me a lot of encouragement. Slowly the book gradually took shape. However, because of my busy clinical practice and extensive teaching both at home and abroad, it took me about 2 years before one chapter of the book was roughly completed. In 1996, I sent this text to the publishers and they expressed an interest in publishing it. However, my time was so limited that I could not finish the book by myself. I consequently invited a few other authors, who are qualified professors and medical doctors in both teaching and clinical practice, to join this writing team. Thanks to the efforts of all the authors, the draft manuscript was finished before the summer of 1998. Since then it has taken all my spare time to revise, edit and modify the contents and, since the only time available for me to work on it was after my practice in the evening, it was quite usual for me to work until the middle of the night! Luckily, I have continually received the support of my family over this period. It was an enormous pleasure for me to see the manuscript finally completed.

The first part of the book is an intensive inquiry into the general aspects of the aetiology of pain, its pathology, treatment principles, acupuncture point selection and steps in treatment. This part serves as a general guide for readers.

The other parts divide the discussion on pain into 46 chapters according to anatomical regions. These chapters provide descriptions of not only the aetiology and pathology for each type of pain, but also the different treatments with Chinese herbs and acupuncture. For each topic, key points are given about differentiation, explanations of herbs and acupoints selected for the treatment and individual modifications, in order to present readers with practical and easily accessible information.

Since it is difficult to find one standard classic herbal formula that fits all complaints, most of the prescriptions mentioned in the herbal treatments
have been modified according to the individual situation. Moreover, since not all the readers will feel confident about their knowledge of individual Chinese herbs, useful patent remedies are also suggested. Nevertheless, it should be borne in mind that there is never one patent remedy that can alleviate a specific pain sufficiently without the addition of acupuncture treatment for individual complaints.

We sincerely hope that our colleagues, friends and readers will provide suggestions and comments after reading this book so that it can be modified for any future edition.

All the authors of this book would feel happy if this book serves its purpose in helping to alleviate pain and treat illness.

Belgium, 2002

Sun Peilin
Acknowledgements

This book would not have been published in its present state without the help of many friends and colleagues. In particular, I am deeply indebted to my tutor, Professor Shi Zhongan from Nanjing University of Traditional Chinese Medicine, China. He encouraged me so much in studying, practising and teaching TCM both in China and abroad. He taught me not only how to study at university, but also how to treat people. In particular, I would like to thank him at the age of 84 for writing a foreword and skilfully undertaking the ancient style of Chinese calligraphy for the title of this book.

I am grateful to Dr Robert Rinchart for his many good suggestions in writing this book and also to Mr Jan Schroen and Mrs Ineke van de Ham for their help in checking the English and correcting the writing style in some parts of the book. I am indebted to Mrs Zhou Wei for continually providing me with so much essential information for the book, and also to Professor Chen Zhiqiang for his contribution on acupuncture treatment in the section on back pain. I am very grateful to Mr Yao Zhiguo for spending so much of his spare time in producing the basic layout of the book, and also to the staff of Churchill Livingstone, in particular Inta Ozols, Dinah Thom and Martina Paul, for their expertise and efficiency.

Finally, I owe much to my wife, Yuqing, and my three children, for allowing me to devote a considerable part of my spare time to the book that we would otherwise have spent together.

Sun Feilin
Introduction

Discussion on pain

Traditional Chinese Medicine (TCM) is probably one of the oldest complementary therapies and continuously practised systems of medicine in the world. Developed through empirical observation by the Chinese over thousands of years, this unique medical system is used to treat a wide range of diseases, and is of especial use in treating various kinds of pain.

Everyone will, at some time or another, suffer from pain or disability. Pain is an unpleasant experience associated with actual or potential tissue damage. It may arise from accident or injury, cancer, arthritis, a multitude of physical ailments or even emotional distress. It may affect the head, neck, torso or any of the extremities as well as internal organs, causing different kinds of pain, such as headache, neck pain, throat pain, shoulder pain, joint pain, abdominal pain and lower back pain.

No matter what the cause, pain, especially chronic pain, transcends simply physical hurt. It limits the activities of everyday living and can erode the sufferer’s ability to function. However, pain is, in reality, nature’s way of protecting the body from potential tissue damage, because it serves as a warning signal, alerting the person that something is wrong. In this sense we can say that to avoid pain is to avoid severe injury.

How do modern medicine and TCM explain the occurrence of pain? Modern medical research has discovered that pain signals are transmitted by specialised nervous system cells (receptors), which are found throughout the skin and other body tissues. These cells respond to injury, inflammation or tissue damage. Immediately after receiving these messages, the signals travel by electrical and chemical means, from receptors through sensory neurons to the spinal cord and then through interneurons in the spinal cord to the brain, where they are finally interpreted as pain. TCM takes a different view: that the body maintains a balance between the principles of Yin and Yang, and between Qi and Blood. Qi and Blood travel through the body along well-defined pathways called channels. When there is not enough Qi and Blood (Emptiness or Deficiency), or when they are stuck in one area (Fullness or Excess), there is an imbalance between Yin and Yang, the Internal organs are not functioning optimally, and illness and pain develop.

Pain, whether acute or chronic, could have a variety of causes. Acute pain is usually characterised by acute onset, a short duration, normal functioning of both the peripheral and central nervous systems, a predictable course and, in most cases, a good outcome. In terms of modern medicine, acute pain usually is the result of an injury, surgery, inflammation or medical illness. Acute pain often goes away with the healing process.

Chronic pain, however, is different; it is the kind of pain that most people worry about as it lasts beyond the expected time for healing; that is, it does not go away when it is supposed to.
Chronic pain is often difficult to relieve or cure completely, and may occur even if there is no tissue damage or physical cause. The exact causes of chronic pain are not fully understood, or, in other words, one could say that there is no adequate medical explanation for many chronic pain cases.

Pain can be extremely debilitating and frequently requires unique treatment approaches. In some cases it can be seen that the damaged tissues have been repaired, but nevertheless the pain continues. Besides tissue damage, there are some other clinical symptoms associated with pain, such as muscle tension, spasm, stiffness, or weakness. There could also be some degree of immobilisation of an injured part by the patient in order to avoid pain from movement. It has also been observed that, whatever the cause of chronic pain, feelings of frustration, anger and fear make the pain more intense and more difficult to treat.

In short, pain, especially chronic pain, interferes with normal life and physical activities. We could even say that such pain can often diminish the quality of people's life in terms of their psychology, sociology and physiology. It is, finally, one of the most frequent causes of suffering and disability in the world today.

- to enhance the quality of life
- to reduce reliance on inappropriate medications.

Points from different channels are, according to TCM theory, energetically connected to specific organs and body structures. The purpose of acupuncture treatment for pain is to use selected points on these channels to activate Qi and Blood circulation, and balance Yin and Yang. During the treatment, moxibustion and point massage are also often applied simultaneously.

Acupuncture treatment for pain is varied and based largely on what is causing the patient's suffering; the treatments for acute and chronic pain are often quite different. In chronic pain patients, treatment that has proved useful for acute pain management may lose its effectiveness, be inappropriate or even be counterproductive.

The Chinese do not limit the use of Chinese herbs and acupuncture to alleviating pain; they use combinations of herbs and acupuncture to treat the whole range of diseases that are encountered in association with the pain. These include TCM therapies for hypertension, hypotension, allergy, asthma, diabetes, stomach ulcers, depression, infections, etc. It is clear that many diseases respond better to modern medicine, whereas some may respond better to Chinese herbal medicines and acupuncture. However, in the majority of cases Chinese herbal medicine and acupuncture may either be a reasonable alternative for, or be used in conjunction with modern medicine. For this reason all TCM schools and universities in China continue to offer courses and training in both TCM and modern medicine at present. During Chinese herbal and acupuncture treatment, it should be kept in mind that essential contact and communication with other specialists must be maintained, for instance with neurologists, neurosurgeons, orthopaedists, internists, radiologists, and physical and occupational therapists, so that patients receive the necessary support at their time of greatest need.

In China, increasingly acupuncturists are applying acupuncture to diminish pain directly or decrease the amount of drugs needed for the control of pain, even during surgery. This well-known practice indicates that acupuncture potentially has anaesthetic effects. After conducting thousands of experiments on both animals and people, researchers become firmly convinced that acupuncture was indeed effective in its own right for anaesthesia. In consequence, acupuncture has been used quite successfully in place of chemical anaesthesia for many types of surgery in the last 30 years in China. It has been shown to be effective in gastric (Ye Qiang et al 1984), dental (Lin Guochu et al 1984) and thyroid surgery (Zhuang Xinliang 1984). It is
also potentially indicated for those patients unable to tolerate regular anaesthesia. Because of its efficiency in acupuncture anaesthesia, doctors in many hospitals, especially the affiliated hospitals of TCM universities, use acupuncture routinely in cases of thyroidectomy.

The advantages of acupuncture anaesthesia include:

- fewer side-effects than with chemical anaesthesia
- more cooperation from the patient during the operation
- a lack of disturbance of the brain and memory following anaesthesia
- the patient remaining alert during the procedure
- rapid recovery of functional activities after the operation, etc.

The disadvantages of acupuncture anaesthesia include:

- a feeling of pulling and tugging during the operation
- inadequacy with children and some senile patients
- inability to replace all kinds of chemical anaesthesia
- sometimes a need for local chemical anaesthesia, etc.

Modern research on pain control by acupuncture

Over the past thirty years, both patients and professionals have been asking questions about how acupuncture works in a modern, scientific sense? What are the mechanisms? Is there any scientific evidence that supports the effectiveness of acupuncture?

In order to reply to these questions, since the 1970s scientists and practitioners both in China and in other countries have been conducting a number of scientific studies and clinical trials, which are described in this section. This research has tended to substantiate the ancient theories of traditional Chinese medicine. Other recent research has revealed that human beings are complex bioelectric systems (Becker 1985), and on this basis the mechanics of acupuncture can now be better understood.

To date, a few theories have been suggested concerning these questions.

Transmission of pain impulses along acupuncture channels

The first theory is that most pain impulses travel along the same pathways as those of the traditional Qi circulation (i.e. the channels). It is an objective fact that pain is always transmitted along certain pathways. These pathways are closely related with channel theory in TCM. An interesting observation is that when acupuncture needling is used in the treatment of pain, and when the needle sensation (Deqi) is reported along a particular channel, the greatest reduction in sensitivity to pain is be found in a line along the middle of the channel (Fujian Provincial Research Institute for Traditional Chinese Medicine 1979). This reduction in sensitivity decreases gradually as one moves from the centre of the channel to its outer boundary—that is to say, the more the needle is moved towards the central line of the channel, the less the patient feels the pain. Observation has also shown that pain transmission along the course of the channels is greatly diminished when certain methods are used to promote the circulation of the channel (Li Baojiao 1981). Pain transmission along the channels is, conversely, greatly increased when certain methods are used to block the channel circulation.

Pain-gate theory

Another theory suggests that pain impulses are blocked from reaching the spinal cord or brain at various 'gates' within the nervous system. Research studies have shown that both peripheral and central nerves are very important in pain relief by acupuncture (Lu Guowei et al 1979, Shanghai no. 1 People's Hospital 1977, Wu Jianping et al 1979).

In the peripheral nervous system acupuncture when used to treat pain can, firstly, block the conduction of sensory fibres in the algetic nerves (Lu Guowei et al 1979, Qiu Maoliang et al 1989); secondly, it can cause downward inhibition of the dorsal horn cell conduction in the spinal cord resulting from the noxious stimulation (Qiu Maoliang et al 1989). It is the peripheral nerves that receive and conduct the acupuncture 'message'; the II, III and IV fibres could all participate in the pain-relief process.

In the central nervous system the structures at various levels, including the spinal cord, brain stem, thalamus, caudate nucleus and cortex, participate in the process of pain relief by acupuncture.

SPINAL CORD

Scientific research has found that acupuncture can cause postsynaptic inhibition in the posterior horn of the spinal cord (Qiu Maoliang et al 1989). It has also been found that the acupuncture 'message' is conducted to
the medulla oblongata from the anterior funiculus of the spinal cord, and then to the medial reticular structure (Qiu Maoliang et al 1989). Afterwards, it is conducted downwards to the posterior funiculus of the spinal cord, where it causes postsynaptic inhibition by depolarising the fine afferent nerve endings. This has the effect of partially blocking the afferent impulse from the fine fibres.

BRAIN STEM AND PARAFASCICULAR NUCLEUS

In the brain stem, electroacupuncture has been found to control the activity of hyperalgetic neurons in the reticular structure of the midbrain (Qiu Maoliang et al 1989). In animal experiments, it was found that electroacupuncture stimulation of the median raphe nuclei could raise the pain threshold in the animals, improving their ability to resist the pain (Qiu Maoliang et al 1989). Impairment of the locus ceruleus increased the capacity for pain relief by electroacupuncture, whereas activation and stimulation of this structure decreased its pain-relief capacity. Researches also showed that acupuncture treatment led to the release of neural impulses from the grey matter around the aqueduct of the midbrain, the giant nucleus in the medial reticular structure of the brain stem and the median raphe nuclei (Qiu Maoliang et al 1989). From here, ascending impulses inhibit electrical activity of the hyperalgetic cells in the parafascicular nucleus of the thalamus, and descending impulses inhibit the activity of neurons transmitting pain impulses in the posterior horn of the spinal cord, so relieving the pain. The parafascicular nucleus has been found to be one of the important key locations in the transmission of pain impulses.

CAUDATE NUCLEUS

Research has established that when the caudate nucleus is stimulated, the pain threshold is increased, which could increase the pain-relieving effect of electroacupuncture, whereas inhibition of the caudate nucleus decreases the pain-relieving effect (Qiu Maoliang et al 1989).

Generally speaking, when the pain impulse enters the central nervous system, it can take a circuitous route to the cerebrum. The posterior horn of the spinal cord and the parafascicular nucleus are two key locations in the reception and transmission of pain impulses. The caudate nucleus, the grey matter around the aqueduct of the midbrain, the giant nucleus in the medial reticular structure of the brain stem and the median raphe nuclei are also very important.

Stimulation of endorphins

A third theory suggests that acupuncture stimulates the brain's production of polypeptides that reduce pain sensitivity. Scientists have discovered that one of its possible mechanisms is that it increases the release of natural pain-relieving molecules known as endorphins by the brain (Qiu Maoliang et al 1989). These are very similar to opiates (such as morphine), which are potent anaesthetic agents. In China this work was performed and directed in the 1970s by Professor Han Jisheng, an internationally known researcher of acupuncture, when a research programme to study acupuncture-induced anaesthesia was initiated during the Cultural Revolution. His studies showed that electrical stimulation of inserted acupuncture needles caused release of different amounts of endorphin compounds into the central nervous system (Han Jisheng et al 1979). This is the key mechanism that is most widely used as explanation for the effect of acupuncture treatment in relieving pain. This is not a complete explanation, however, of all of acupuncture's pain-alleviating mechanisms, because acupuncture has other physiological effects besides decreasing pain sensitivity. For instance, it often increases local blood circulation in areas of muscle spasm, and can decrease the muscular contraction that often causes or contributes to painful conditions. Thus, local actions such as decreasing tissue swelling (due to better blood circulation) and lessening muscle spasm may, in turn, release pressure on nerves or interior organs, contributing to the pain relief.

Effects on neurotransmitters

Another theory suggests a central nervous system connection that induces the production or secretion of other chemicals in the body such as neurotransmitters, hormones and lymphokines, etc. Though most of these chemicals are used up fairly quickly, clinical experience indicates that acupuncture generally has cumulative effects. Thus, acupuncture must provide some training effect in the body's autonomic mechanisms that control and regulate the physiological reactions to pain.

Acupuncture treatments have been found to affect several neurotransmitters, resulting in changes in their blood serum levels. In particular, acupuncture may bring about the following biochemical changes.
SEROTONIN CHANGES

It has been found that levels of serotonin (5-HT), one of the neurotransmitters with the greatest potential influence on sensitivity to pain, change in correspondence with the degree of pain relief reported during acupuncture treatment (Chinese Academy of Traditional Chinese Medicine 1977, Han Jisheng 1978, Jin Guozheng et al 1979). That is to say, the higher the level of 5-HT that is recorded, the greater is the level of pain relief. Acupuncture, and especially electro-acupuncture, can increase the level of 5-HT, which helps to increase the pain threshold. For instance, Yi Qingchen et al (1978) has reported that when the pain threshold is increased by acupuncture on ST-36 Zusanli in rabbits, a higher serotonin level is recorded by perfusion streaming in the ventricles of brain. Similarly, Zhu Dinger (1980) has reported that high serotonin levels can be detected in the thalamus, medulla oblongata and midbrain when electro-acupuncture is used for sedating pain.

ACETYLCHOLINE CHANGES

Other studies have shown that, when the pain threshold is raised by the use of acupuncture, a high level of acetylcholinesterase is recorded in the cerebral cortex, caudate nucleus and hypothalamus, and when the threshold is artificially decreased, a low level of acetylcholinesterase is recorded (Chinese Academy of Traditional Chinese Medicine 1976, 1978, Ge Zi et al 1983). It appears, therefore, that the level of acetylcholine (Ach) could play an important role in acupuncture pain relief.

CATECHOLAMINE (CA) CHANGES

The results of some studies indicate that noradrenaline (NA) has the opposite effect in pain relief (Han Jisheng et al 1979). That is, when the pain threshold is raised and pain relief is obtained, there is a low level of NA recorded in the cortex, hypothalamus, brain stem, spinal cord and striate body. It is also very interesting to observe that dopamine (DA) levels increase in the caudate nucleus when the pain threshold is raised by electroacupuncture, and in addition the level of homovanillic acid (HVA), one of the products of the metabolism of DA, is high in the midbrain and hindbrain.

In short, acupuncture achieves its effects by working with the body's own chemicals, rather than the addition of synthetic chemicals. This approach has several advantages over drug-based medicine.

Psychological and cultural factors

Psychological and cultural factors are also important in pain. It is believed that many psychological modalities, including formal relaxation and distraction training as well as clear explanations before giving acupuncture treatment, may directly ameliorate pain and increase the person's positive attitude to the treatment. People who are very anxious about the acupuncture treatment and feel very nervous during it would have a lot of muscular tension generally in their body, which may directly diminish the effectiveness of acupuncture in relieving pain.

Conversely, because of cultural differences, Chinese people find it easier to undergo acupuncture treatment for pain syndrome than do Westerners, and during the treatment they also tend to cooperate more with the acupuncturist, which in turn results in less muscular tension, cramp and nervousness. All these are very important for achieving the therapeutic result.

Another contributing factor could be external suggestion. Until recently, it has been commonly believed, particularly by medical practitioners, that the effect of acupuncture on pain is a form of hypnosis, or can be explained by the 'placebo effect', but there is lack of evidence for this belief. Studies have shown, conversely, that there is no correlation between capacity to be hypnotised or belief in the treatment and the subsequent results (Qiu Maoliang et al 1989). People who receive acupuncture and do not believe that it will help are just as likely to respond to it as people with full faith in the treatment. The successful use of acupuncture to treat many animal diseases is one of the best arguments that the effect of acupuncture on pain is not a form of hypnosis.
Historical development of the pain concept

It is widely known throughout the world that both acupuncture and Chinese herbal medicine can be used to treat pain. According to popular legend, about two thousand years ago an outstanding doctor named Hua Tuo had already started to use herbs and acupuncture to different kinds of pain (Hua Tuo c. AD 180). For instance, he used acupuncture successfully to treat an emperor who suffered from severe Toufeng (severe migraine headache). Dr Hua was also very skilful in using Chinese herbs that produced anaesthesia, and once opened the skull of a patient, drained some infected blood and a damaged skull fragment and finally successfully sewed up the wound. Another legend concerns a Mr Bian Que, a famous doctor of 5th century BC. He also successfully healed a son of the then emperor by opening his abdomen and removing a damaged section of the intestines.

The earliest relative systematic discussion on pain can be found in the Neijing or Yellow Emperor’s Classic of Internal Medicine (1956). In this book there is a chapter devoted to the aetiology, pathology and symptoms of pain. For the first time here, Qi and Blood stagnation were considered to be the major causes of pain. The terms used in this book to describe Qi and Blood stagnation included ‘retardation of Blood circulation’, ‘retardation of circulation in the Blood vessels’, ‘disorder of Qi and Blood’, ‘fullness of the Blood vessels’, ‘failure of Blood to circulate’ and ‘blockage of the Blood vessels’, amongst others. Its theory is still applicable to clinical practice. In addition, the Neijing distinguished 13 kinds of pain; however, most of these were considered to be caused by Cold, and only one kind by Heat. Moreover, this book emphasised only the Exogenous factors as causes, so the book’s treatment was incomplete or only partially correct, because there are many kinds of causative factors, both Exogenous and Internal, in addition to Cold and Heat—for instance, Deficiency may also cause pain.

During the Jin, Sui, Tang and Song dynasties, concepts about the causes of the pain continued to be based on the theory set down in the Neijing. In fact, right up until the Ming and Qing dynasties, most physicians still based their treatments on this same theory, although they made some corrections to it, to complete the known types of aetiology, pathology, symptoms and treatment. For instance, doctor Liu Hengru noted in his book General discussion on experience (1998) that exogenous invasion, emotional disorders and physical trauma can all cause pain. Besides these, Deficiency may also result in pain. He wrote: ‘the ancient people stated that there is no pain if there is free flow, and there is pain if there is blockage, but this refers only to the situation of Excess. If physicians followed only this theory in treating pain, this would be an error’ and ‘the pain is only one of many diseases; it must be treated according to the differentiation of the aetiology, thus there will be no mistakes’ (p. 141).

Yu Chang (1585–1664), a famous doctor of the Qing dynasty, pointed out in his book Principle of prohibition for the medical profession (written in 1658, new edition 1999): to promote Qi and Blood circulation is the method only for Excessive cases. In cases of Exogenous invasion, it should
be combined with the method to promote sweating; in case of Excessive retention, it should be combined with purging. But the pain may be caused by Deficiency and Excess, and the treatment here is not tonification and reduction. In principle, pain with distension and fullness is caused by Excess, whereas that without distension and fullness is caused by Deficiency. Pain with a dislike of pressure is the Excessive type; pain that is relieved by pressure is the Deficient type. The pain with a preference for Cold is mostly caused by Excess; pain with a preference for warmth is mostly caused by Deficiency. Pain that becomes worse after eating is caused by Excess; pain that becomes worse with hunger is caused by Deficiency. Pain with an Excessive pulse and rough breath is due to Excess; pain with a weak pulse and shortness of breath is due to Deficiency. Acute onset of pain in young and strong people is usually due to Excess, and pain that becomes worsened after purging is due to Deficiency.

Wang Qingren (1768–1831), another famous doctor, made a great contribution to the understanding of how to treat pain. He focused mainly on the treatment of painful diseases caused by Blood stagnation. The causes of Blood stagnation were discussed in detail in his famous book Correction on the Errors of Medical Works (1830, new edition 1991), in which several important prescriptions for painful diseases were given. For instance, Tong Qiao Huo Xue Tang Unblock the Orifices and Invigorate the Blood Decoction was used to treat headache caused by Blood stagnation, Xue Fu Zhu Yu Tang Blood Mansion Eliminating Stasis Decoction could be used to treat chest pain due to Blood stagnation and Shao Fu Zhu Yu Tang Drive Out Blood Stasis in the Lower Abdomen Decoction was chosen to treat lower abdominal pain caused by Blood stagnation. These prescriptions are now widely applied to treat many painful diseases caused by Blood stagnation.

From the 1960s to 1970s, acupuncture was widely used both in preparation for and during surgery. It attracted the attention of the medical profession both in China and internationally because it could safely and effectively either reduce or entirely eliminate the pain usually associated with many operations performed on the head, chest, abdomen and in the limbs. Moreover, its use allowed the physiological functions of patients to remain at normal levels, and during the operation they remained conscious, and could therefore play an active role throughout the operation. Because most of the side-effects associated with chemical anaesthesia are avoided, the period of postoperative recovery is accelerated.

It is understandable that acupuncture is widely accepted within China. But how did acupuncture come to be so popular internationally? This was largely a result of US national media coverage of acupuncture when the People’s Republic of China started opening its door to the US and other foreign countries in early 1970s. At that time the columnist James Reston went to China with the delegation of President Nixon and his Secretary of State Henry Kissinger to re-establish relationships with Mao Zedong and his government on Mainland China. James Reston wrote extensively in the popular press about the remarkable experiences he had had in China. During his visit he was taken ill with appendicitis, and his post-appendectomy pain relief was performed under acupuncture anaesthesia. His story quickly appeared in the media. Moreover, during that period visits to China by the general public became popular and during these many visitors saw demonstrations of the effectiveness of acupuncture generally. Such visits were subsequently written up in the Western media, capturing the public’s imagination and rapidly increasing the popularity of acupuncture in the West. However, what interested Western physicians and people most were those aspects of acupuncture that involved anaesthesia and pain control.

Besides acupuncture, treatments with herbs, moxibustion, massage, herbal pastes, cupping and QiGong are widely applied for the pain syndromes. Currently a lot of patent herbal products are used effectively for treating many kinds of pain. For example, Su Xiao Jiu Xin Wan Rapid Save the Heart Pill and Su He Xiang Wan Styrax Pill are good at treating chest pain caused by heart disease, and Tong Jing Wan Regulate Menses Pill is effective for treating dysmenorrhea. In a word, more and more new herbal products and acupuncture devices are currently being produced for use in treating pain syndromes.
Aetiology and pathology of pain

Aetiology of pain

Exogenous factors

WIND

Wind is one of six exogenous factors, which is predominant in the spring but may also occur in any of the four seasons. When attacking the body, Wind is likely to combine with another of the pathogenic factors, such as Cold, Damp or Heat, etc., leading to retardation of Qi and Blood circulation. This causes blockage in the Zang-Fu organs, muscles, tendons, joints and channels, and pain follows.

Wind is classified as a Yang pathogenic factor because it has the characteristic of upward and outward movement. Because of this quality, it may easily invade the upper and superficial areas of the body, for instance the face, head, neck, shoulders, arms, chest, upper back, etc. So pain that is caused by Wind is found mostly in the top half of the body.

In nature Wind blows in gusts and is subject to rapid changes. Similarly, in the body it causes symptoms that are characterised by their migratory appearance. When a pain has no fixed location, but rather tends to wander around, this implies that its primary causative factor is Wind.

COLD

Cold is the predominant factor in winter. Although it can be seen in other seasons, in these its nature is not so severe. Cold invasion normally results from wearing too little clothing, exposure to Cold after sweating, being caught in rain, or wading through water in cold weather.

Cold is a Yin pathogenic factor and is likely to damage the Yang Qi of the Heart, Stomach, Spleen or Kidney. Cold includes both Exogenous and Internal Cold pathogenic factors; the former refers to Cold due to External invasion, and the latter to Cold due to Deficiency of Yang Qi. Exogenous Cold and Internal Cold may mutually influence and transform each other. For instance, Exogenous Cold may change into Internal Cold where there is prolonged persistence of the condition, resulting in damage to the Internal Yang Qi; conversely, a state of Internal Cold may easily induce invasion of Exogenous Cold.

Cold is characterised by stagnation and contraction, so Cold can easily slow the circulation of Qi and Blood. Thus, pain accompanied by a sensation of contraction, limitation of joint movement, aversion to cold and anhidrosis will be classified as being caused by Cold.
Cold may invade the body not only through the skin, mouth and nose, and drinking of cold liquids, but also through the uterus (e.g. after walking in the rain, or swimming or sex during menstruation). Moreover it can directly invade the muscles and joints, or even the Internal Zang-Fu organs if the Cold is very extreme, or the body very weak. The other opportunity for External Cold to invade is through the practice of walking barefoot. In Western countries, many people often do this inside the house, even on a cold floor, and in winter. Since the Kidney, Liver and Spleen channels all begin on the foot, External Cold may easily invade the Spleen, Kidney and Liver through these channels, especially the Kidney channel, which begins on the soles, in people who too frequently walk barefoot on a cold floor.

Nowadays more and more homes and other buildings have air-conditioning to cool the place in the heat of summer. Consequently, many people now suffer from pain that becomes worse when they are sitting in their office equipped with air-conditioning, and they improve spontaneously once they leave the office and go out in sun. Thus they form a clear impression that cold places are bad and warm places are good for them, which is true. This is because our skin pores stay relatively open in the summer in order that we may sweat and keep our body temperature down. However, this also provides a very good opportunity for invasion of Cold, as the artificially cooled air can enter the body through the opened pores. Being characterised by constriction and stagnation, Cold may cause closure of the skin pores; this results in accumulation of Cold in the joints and muscles, so leading to pain due to Qi and Blood stagnation. Moreover, since the skin pores are now closed, Internal Heat cannot easily leave the body in sweat evaporation. So accumulated Cold can soon change into Heat, leading to symptoms of that aggravation, including redness, heatness, pain and swollen joints and muscles.

**DAMP**

Invasion of Exogenous Damp is usually induced by humid weather, walking in the rain, living and working too long in humid places, or not changing out of one's wet clothing after sweating. There is also a condition of Internal Damp, which is normally caused by disorder of the transportation and transformation functions of the Spleen and Stomach leading to formation of excessive water in the body. Exogenous Damp and Internal Damp often mutually influence each other in the causation of pain—that is to say, invasion of Exogenous Damp often attacks the Spleen and Stomach, while weakness of the Spleen and Stomach with formation of Damp may easily induce invasion of External Damp.

Damp is similar to water, which is characterised by heaviness. When it attacks the body, it causes pain accompanied by a feeling of heaviness of the head, limbs and body, together with a sense as though the body is bound. Where there is invasion of the skin and muscles by External Damp, this results in a blockage of the Clear Yang and disharmony of the Nutritive and Defensive Qi, which manifests as symptoms such as soreness of the limbs and joints, numbness of the limbs and muscles, and lassitude.

Damp is also characterised by viscosity and stagnation. Following on from this principle, pain that is caused by Damp is, generally speaking, stubborn and tends to be prolonged and intractable, compared with that caused by other pathogenic factors.

Damp is a Yin pathogenic factor and easily blocks Qi circulation and impairs Yang. When Damp accumulates in the Zang-Fu organs, joints, muscles or channels it may affect the ascending and descending of the Qi, leading to symptoms such as numbness of the skin and joints, and limitation of movement.

**DRYNESS**

Dryness is predominant in autumn, and tends most often to impair the Lung, impeding the dispersal of Lung-Qi and causing stagnation, leading to symptoms such as throat and chest pain.

Dryness can also damage the Body Fluids, causing dryness of the skin, nose and throat. Furthermore, it may disturb and consume the Blood; then the blood vessels are not properly nourished resulting in narrowed vessels, and then the Qi and Blood stagnate, leading to painful skin.

**HEAT (FIRE, WARMTH)**

Fire and Heat both indicate excessive Yang Qi, thus in most cases they are interchangeable, but there is still some slight difference between them. In terms of pathology, Heat is usually caused by Exogenous invasion, for instance Wind-Heat or Damp-Heat, whereas Fire is often caused by Internal disorders, for example flaming up of Heart-Fire or hyperactivity of Liver-Fire. In terms of the physiology, Fire has a proper function, which is to warm the Zang-Fu organs and promote Qi transformation and energy production; only if it becomes excessive does it become a kind of pathogenic factor causing overconsumption of energy
in the body. Heat, in contrast, is simply a pathogenic factor.

Warmth is like Fire, with a physiological role but potentially pathogenic, and is also a kind of Heat, but milder. Of the three, Fire is the most severe, and Warmth the least severe, yet they all share similar characteristics. In practice, the terms Fire-Heat and Warmth-Heat are often used interchangeably.

Heat, a Yang pathogenic factor, is characterised by flaming up, burning and hotness. When it attacks the body, it may cause abnormal Qi and Blood circulation as well as injury to the Blood Vessels, causing pain accompanied by a burning feeling, a hot sensation, or redness. When Heat disturbs the Blood, the Blood circulation will be accelerated and the Blood Vessels can be damaged, causing swelling of the joints, muscles, or even bleeding, such as epistaxis, etc. Heat may also often disturb the Heart, which houses the Mind, causing restlessness and insomnia.

Like pathogenic Wind, Heat often attacks the top half of the body because of its characteristics of flaming up and moving in an upward direction, thus a combination of Wind and Heat causation is often seen. In most cases of acute inflammatory joints and muscles in the upper parts of the body, Wind-Heat is the chief causative factor, thus the main treatment principle will be to dispel Wind and clear Heat.

**Emotional factors**

Pain is an indication of human suffering. This suffering may frequently be rooted in emotional distress as well as physical trauma.

Mental activities relating to emotion in TCM are classified into joy, anger, melancholy, meditation, grief, fear and fright, and are known as the seven emotional factors. The seven emotional factors differ from the six Exogenous factors in that they affect the Zang-Fu organs and the circulation of Qi and Blood, directly. For this reason, they are considered to be the chief causative factors for various kinds of pain. It is believed traditionally that different emotional factors tend to affect the circulation of Qi and Blood of various individual internal organs, resulting in retardation of Qi and Blood circulation, causing blockage to follow, and pain as the main clinical manifestation. The saying ‘anger injures the Liver, joy injures the Heart, grief and melancholy injure the Lung, meditation injures the Spleen, and fear and fright injure the Kidney’ (Yellow Emperor’s Classic of Internal Medicine: Simple Questions 1956, p. 17) is an expression of relationship between the different emotional factors and each of the internal Zang-Fu organs. Another saying from ancient medical texts is: ‘anger causes the Qi to rise, joy causes it to move slowly, grief drastically consumes it, fear causes it to decline, fright causes it to be deranged, and worry causes it to stagnate’ (Yellow Emperor’s Classic of Internal Medicine: Simple Questions 1956, pp. 80-81). From this it can be seen clearly that abnormal Qi and Blood circulation is one explanation for the occurrence of pain.

In clinical practice, it has often been observed that in some patients suffering with pain their pain is aggravated or alleviated by their emotional state. Take shoulder pain, for instance: if the biceps muscle (which is in the area of the Lung channel) is involved, it is sometimes found that such patients either have suffered much grief in the past or do so at present and usually admit that when their feelings of grief recur their shoulder pain worsens. Since the Lung and Large Intestine share a pair of channels and collaterals, if the Lung channel is blocked the Large Intestine channel can also become impaired, leading to shoulder or arm pain. In this case, the points nearby (such as LU-2 Yunmen, LU-3 Tianfu, LU-5 Chize or LU-6 Kongzui) are usually found to be tender. There may also be tenderness found around LI-4 Hegu, LI-9 Shangliao and LI-10 Shousanli, as well as LI-11 Quchi. Another example is patients suffering from lower back pain, some of whom may have aggravation of pain with particular emotional states, especially anger and stress. This kind of pain can also radiate to the inguinal region, and even to the interior aspect of the leg along the Liver channel, and consequently along the Gall Bladder channel also. Conversely, if the Gall Bladder channel is primarily affected, there could be impairment of the Liver channel as well. For instance, disc herniation between L4 and L5 often manifests as pain along the Gall Bladder channel, which sometimes refers to the inguinal region. In this case, anger or stress may play a very important role in the aggravation of the low back pain.

The causation of pain by excessive emotional activities is basically described in following sections.

**EXCESSIVE JOY, FEAR OR ANXIETY**

These often disturb the physiological functions of the Heart, leading to retardation of Qi and Blood circulation in the Heart, causing chest pain, heart pain, and pain in the shoulder along the Heart channel; palpitation and insomnia also occur. A point of distinct tenderness is typically found along the Heart channel, especially at HT-3 Shaohai. Needling or even simple massage at this point can greatly relieve the chest, heart or shoulder pain.
EXCESSIVE ANGER

Anger may cause dysfunction of the Liver, impeding its free flow of Qi, and leading to a condition of stagnation of Liver-Qi. In TCM anger in fact includes other emotions such as frustration and irritation, which also may cause disharmony of the Liver leading to stagnation of Liver-Qi. Liver-Qi stagnation gives rise to symptoms such as headache, hypochondriac pain and distension, depression, abdominal pain and distension, and low back pain. Such pain is characterised by being wandering and distending in nature, or intermittent, or fluctuating in intensity and location. Another characteristic is that the pain often occurs at times of strong emotion, especially anger, stress, nervousness or irritability.

Stagnation of Liver-Qi can also be traced to emotions arising from being mistreated during childhood (e.g. from being beaten, lack of love, limitation of freedom, sexual abuse, or difficulties with friends, parents, brothers or sisters). Stagnation of Liver-Qi originating in childhood may cause either conscious or subconscious blockage in the Liver, bringing on pain at a later date due to severe psychological and physiological problems.

The Liver is in charge of promoting Qi circulation both in the Liver itself and generally in the body. If there is Liver Qi stagnation, the Liver fails to maintain the free flow of Qi in the channels, muscles, and Zang-Fu organs as well. The consequences can be summarised as follows.

BLOOD STAGNATION

Because Qi is the commander of the Blood, Qi circulation leads to Blood circulation, and Qi stagnation causes Blood stagnation. Hence, Liver-Qi stagnation may finally bring about Blood stagnation, which results in a more severe pain, stabbing pain, or a constant pain with fixed location.

GENERATION OF LIVER-FIRE

Prolonged Liver-Qi stagnation may also generate Fire, leading to flaming up of Liver-Fire, and symptoms such as headache, painful ears or painful eyes. A further development of this is hyperactivity of Liver-Yang, which can develop into internal stirring of Liver-Wind which causes severe headache, facial pain, neck pain, or stiffness of the neck.

If Liver-Fire persists it eventually can consume the Yin of the Liver, and even the Yin of the Kidney, resulting in failure of the Liver and the tendons to be nourished, and consequently in hypochondriac pain, tiredness, headache, muscle pain with cramp, dizziness, constipation, or abdominal pain.

When there is Liver-Yin deficiency, the Yang of the Liver will not be properly controlled, leading to hyperactivity of Liver-Yang; thus a mixture of Deficiency and Excess appears, which is not easy to deal with.

ABNORMAL BILE CIRCULATION

Bile is stored in the Gall Bladder, but its formation depends on the normal circulation of Liver-Qi. Once Bile is formed it must be distributed, with the help of Liver-Qi, into the Stomach and Intestines in order to help the digestion. However, if there is Liver-Qi stagnation there is either insufficient Bile secretion or abnormal bile distribution, so the digestion is disturbed, leading to stomach pain, belching, abdominal pain and distension, or constipation, etc. resulting from the dysfunction of the digestive action of the Stomach and Intestine.

DYSFUNCTION OF SPLEEN

To produce Qi and Blood, the Spleen also needs the help from the Liver, as the latter maintains the free circulation of Qi not only in the Liver itself, but also over the whole body. Without Liver-Qi circulation, the Spleen would find it impossible to maintain its physiological function of transportation and transformation. Where there is stagnation of Liver-Qi, there could also be stagnation of Spleen-Qi. In this situation the Spleen cannot transport and transform food and water, and excessive water forms in the body, causing pain resulting from blockage of the Zang-Fu organs, channels, joints and muscles by Damp-Phlegm. Moreover, Liver-Qi stagnation often attacks the Spleen, leading to formation of so-called disharmony between the Liver and Spleen; this manifests in symptoms such as abdominal pain, loose stool or diarrhoea when nervous, or flatulence.

BLOCKAGE OF THE CHANNELS

Liver-Qi stagnation is one of the direct causes of stagnation of circulation in the channels generally. In addition, stagnation of Blood and formation of Damp-Phlegm may also impede circulation in the channels; in such cases blockage occurs in the channels, followed by numbness, pain, diminished skin and muscle sensitivity, joint pain, etc.
EXCESSIVE GRIEF AND MELANCHOLY

These may cause dysfunction of the Lung, leading to Qi and Blood stagnation in the Lung and its channel. The symptoms of this include: chest pain, shoulder pain and throat pain, accompanied by cough, difficulty in breathing out, and a sensation of oppression across the chest area.

Dysfunction of the Lung may also cause shoulder pain, which occurs in the interior aspect of the shoulder, down the biceps muscle. Patients with such pain often admit that they might have experienced enormous grief prior to the onset of the pain. Points of tenderness along the Lung channel may be found at LU-1 Zhongfu, LU-2 Yunnan, LU-3 Tianfu, LU-4 Xiabai, LU-5 Chize and LU-6 Kongzui.

EXCESSIVE FRIGHT MAY CAUSE SUNKEN QI OF THE KIDNEY

Fright or shock gives rising to a failure of the Kidney to distribute the Kidney-Essence, which in normal circumstances produces the Marrow and nourishes the Bones. Weakness of the knees and lower back, dizziness, tinnitus and other symptoms can be the result. Of course, this type of lower back pain is not often seen in practice.

From the above account, it can be concluded that it is insufficient simply to use the method of circulating the channels to treat the various kinds of pain associated with certain emotions. It is also necessary to use the method of smoothing the emotions and regulating the organs.

Miscellaneous pathogenic factors

INAPPROPRIATE FOOD INTAKE

Food is the main material from which human beings receive energy. Qi and Blood; even Kidney-Essence needs to be nourished continuously from food. Inappropriate food intake comprises three aspects: overindulgence, insufficiency and intake of unsanitary food.

In industrialised countries, insufficient food intake normally is now seldom seen; overindulgence or intake of unsuitable or unsanitary food, however, is much more common. Generally speaking, insufficient food intake causes pain of the Deficient type resulting from failure to nourish the body, joints, muscles or Zang-Fu organs. In contrast, overindulgence and intake of unsanitary food often cause pain of the Excessive type resulting from blockage of the Zang-Fu organs, meridians, joints and muscles from Qi and Blood stagnation or Phlegm and Damp accumulation.

OVEREATING OF RAW AND COLD FOOD, OR DRINKING ICE-COLD DRINKS

Raw food, cold food and cold water are Yin in nature. Generally speaking, Westerners eat far fewer vegetables than do Chinese people; moreover, many like to eat them raw, whereas Chinese people usually don’t like to eat their vegetables uncooked, but rather steamed or oil-baked, for instance. In addition, in hot weather Westerners prefer to drink cooled water from the refrigerator, or even with a few pieces of ice in the glass. This is not good for the health, according to TCM, because the Spleen organ ‘dislikes’ cold and raw
food, as it needs to spend more energy to first warm it before digesting it, compared with warm or cooked food. If Spleen, day after day, year after year, has to do this extra work, the Spleen-Yang eventually becomes impaired, causing inhibition of its functions of transportation and transformation, and Phlegm-Damp develops as a consequence. Once this is formed, it may spread throughout the body together with the Qi and Blood, causing, for instance, blockage in one of the Zang-Fu organs, or the joints, muscles or channels; Qi and Blood circulation are impeded and, as a result, pain occurs. Overeating of raw or cold food and drinking cold water is a common cause of the formation of Cold-Damp, or Cold-Phlegm.

One more fact that needs to be mentioned is that inappropriate use of some medicinal drugs or herbs may also sometimes cause damage of the Spleen and Stomach leading to formation of Cold Damp-Phlegm. In clinical practice it is often seen that some patients, and especially children, suffering from Spleen-Yang deficiency have been taking antibiotics for too long or too often frequently. People who often use Heat-clearing herbs for their Heat syndromes may also eventually damage their Spleen and Stomach-Yang. All these habits finally bring about dysfunction of the processes of digestion, transportation and transformation of the Spleen and Stomach, resulting in the development of Cold-Damp.

Addition of too much salt to food is another important pathogenic factor. This practice damages the Kidney. A certain amount of salt intake in the food is necessary for the functioning body, especially for the Kidney, because according to TCM a salty taste goes into the Kidney and can disperse Qi and promote defecation. However, overuse of salt will impair the physiological function of the Kidney—that of Qi transformation and water metabolism. As a result, Excessive Water accumulates in the body, leading to pain in the limbs and body, oedema, and a feeling of heaviness in the body generally.

OVEREATING OF FATTY AND FIERY FOOD AS WELL AS DRINKING HEATING BEVERAGES

In the West, many people have a tendency to be too Yang, probably because of the following factors:

- constitutional Yang excess or Yin deficiency from the parents
- depletion of Liver-Yin and Kidney-Yin due to too much sex, overworking, too much excitement or too much stress
- too much consumption of warming meats (e.g. pork, lamb, beef or rabbit)
- too much drinking of milk and eating milk products, such as cheese
- eating of too much sweet food (e.g. sweets, biscuits and chocolate)
- too-frequent consumption of fiery food (e.g. too much application of pepper in the cooking)
- too-frequent consumption of wine or other warming alcohol.

According to TCM theory, the constitution of the parents is largely passed on to the next generation. Constitutional Yang Excess leads to a predisposition to many diseases, and can also predispose to the invasion of External Heat, leading to the development of a mixture of Internal Heat and Exogenous Heat.

Alcohol that is warm or hot in nature can overload the Spleen and Stomach, leading to impedance of their functions of transportation and transformation, and a condition of Phlegm-Heat subsequently develops. Both white wine and red wine are equally warming by nature. However, drinking a certain amount of rice wine from time to time is healthy for the Qi, and specially the Blood, circulation—which is why there are a lot of herbal formulas to be taken at the beginning of winter that need to be decocted in a little wine, or soaked in wine. Rice wine, according to TCM, warms the interiors, dispels Cold, resolves stagnant Blood, smooths the channels and circulates the collaterals. Many diet therapists also prescribe 10 to 20 ml of wine every day for people suffering from Qi and Yang deficiency. However, it is not advisable to give wine to people with Yin deficiency, Yang Excess, Damp-Heat accumulation, etc.

In addition, prolonged use of some pharmaceutical drugs, such as corticosteroids, may also deplete the Yin of the body, specially that of the Lung, Spleen, Liver and Kidney, leading to the concentration of Body Fluids, and the development of sticky Phlegm, which in turn would cause stagnation of Blood in the body.

INADEQUATE FOOD INTAKE

An adequate amount of food is necessary to maintain health. Eating too little food may cause malnutrition, causing pain due to undernourishment of the body. Inadequate nourishment can be caused by dysfunction of the Spleen and Stomach; this may be the result of prolonged sickness, or of undereating because of financial shortage or being on a weight-reducing diet. Of course, if it is due to prolonged sickness, different methods should be used to treat the sickness. People who have a financial shortage may need to be helped or given advice to enable them to get enough food. However, nowadays more and more people in the West, specially women, desire to become or remain
slim merely by following a strict diet, ignoring inherited differences. Of course, if the overweight were purely caused by overconsumption of food and drink then a fairly strict diet would be one of the best methods to reduce the weight. However, if the cause is Spleen-Qi deficiency, causing weakness of transportation and transformation, such diets can only aggravate this deficiency, as a Damp condition would constantly be precipitated, tending to increase the weight. Once Damp blocks the channels, joints, muscles and Zang-Fu organs, pain also occurs.

INTAKE OF UNHYGIENIC FOOD

Unhygienic food includes not only poisonous food, food that has deteriorated and allergenic food, but also other contaminated food. Although it is not so difficult to avoid the first of these, it is not easy to avoid all contamination. Indeed, with industrial development, these days one can say that pollution exists everywhere—in the air, water and earth. Pollution can also be caused by nuclear weapon testing and use. So the food we eat naturally will sometimes be contaminated. Eating food with traces of contaminants disturbs the physiological functions of the Spleen and Stomach, leading to the development of Damp and Toxin accumulation, which may spread with the Qi and Blood circulation everywhere in the body, causing disorders in other Zang-Fu organs, and in the channels, joints and muscles. Generally speaking, food poisons and pollution first attack the Spleen and Stomach, and because the Spleen dominates the muscles and the limbs, pain from this cause usually occurs in the muscles and the limbs.

Drugs and hormones may be given to farm animals so as to promote their growth and shorten their developmental period. Eating the meat from such animals can, of course, disturb the person's Spleen, Stomach and especially the Kidney. So this inhibits the physiological function of these organs in transportation and transformation of water, and as a consequence Damp-Phlegm develops. That is why people who frequently eat such meats tend to suffer from body swelling, overweight, body pain, and so on.

OVERSTRESS, OVERSTRAIN OR LACK OF PHYSICAL EXERTION

STRESS

In addition to the emotions mentioned earlier, too much stress is also a causative factor in many diseases. In the industrialised countries many people work and live under enormous stress. This could include stress in any of the areas of social and work relationships, sexual relationships, family relationships, living conditions, finances, etc. According to TCM, stress may cause the following disorders:

- stagnation of the Qi of the Heart, Lung, Liver and Spleen, eventually leading to stagnation of Blood, which is a common causative factor in various kinds of pain
- depletion of the Qi and Yin, specially the Yin of the Liver and Kidney and the Qi of the Kidney. This is the causative factor that can cause pain due to deficiency of Qi and Yin, leading to undernourishment of the body.

PHYSICAL EXERTION AND EXERCISE

According to TCM theory, normal and regular physical exercises, combined with adequate rest, are very important for health, because they build up the constitution and help prevent disease. However, overstrain or excessive exercise, or indeed any excessive physical or mental activity, may deplete the energy generally, including the Qi, Blood, Yin and Yang, leading to weakening of the body's Defensive Qi. This leaves the body more vulnerable to the invasion of Exogenous factors, and to dysfunction of the Zang-Fu organs. For instance, overstudy will deplete the energy in the brain. Since according to TCM the brain substance is formed from the Marrow, which derives from the Kidney-Essence, if there is mental exhaustion then the Kidney-Essence will in turn gradually be depleted, leading to lack of nourishment of the brain and lower back and symptoms such as headache and lower back pain follow. This is the reason why many intellectuals and students suffer from chronic headaches and lower back pain even if they are very conscientious about the degree of physical exertion and sexual activity they undertake. In addition, over-heavy labour or making the same physical movements for long periods may lead to weakness and strain of the muscles and tendons in the locality; Qi and Blood circulation will also be impaired. For example, builders often suffer from low back pain due to frequent lifting of too-heavy loads, and players of some sports suffer overexertion of their elbows, causing 'tennis elbow'.

The other extreme, of too little exertion, or living an excessively comfortable life with lack of physical exercise, can also be a causative factor in pain. According to TCM, this is because these habits may:

- slow down the Qi and Blood circulation
- weaken the functions of the Spleen and Stomach
- soften the muscles, tendons and bones.
All these effects may eventually cause Qi and Blood to stagnate, leading to the development of Damp, weakness in the tendon and bones, etc., and finally the appearance of pain. This situation can be seen in, for example, some people on benefits and old people who may suffer from general body pain that is made worse by more rest and sleep. Once they are advised to take some moderate physical exercise (such as slow walking, running, swimming, as well as light physical work) their pain tends to improve. The reason for this is that once they start to exercise, their Qi and Blood circulation improves, which stimulates the physiological function of the Zang-Fu organs, and the pain then diminishes. Pain caused by too little exertion can typically be seen in patients who lie for too long in bed without enough movement; their limbs can become swollen and purplish in colour, and stiff and painful as muscular atrophy occurs, accompanied by stabling or contracting pain. As soon as they begin to walk, or even do some physical movements while seated, the muscular atrophy gradually disappears, the stiff joints becomes freer and flexible, and the pain often vanishes by itself, or with the help of some simple treatment.

TRAUMATIC INJURIES

Traumatic injuries include gunshots, penetrating knife wounds, beating, falling, accidents, scalds, burns, frostbite, muscular sprain caused by sudden or frequent lifting or carrying too-heavy loads, bites by animals or insects, and so on.

WOUNDS AND JOINT INJURIES

Gunshots, incision by knives, beating, falling, accidents, etc., may directly result in muscular swelling, bleeding and haematoma, or joint dislocation or fracture involving the tendons, muscles and bones. There may also be damage to the internal Zang-Fu organs, and shock following on from sudden and severe pain.

BURNS, SCALDS AND FREEZING CONDITIONS

Scalds and burns may result from industrial chemicals, boiling water or oil, or fires. If only the superficial layer of the skin is affected then tissue damage may be confined to redness, swelling, heat and blisters, and pain will be severe. However, if scalds or burns are severe, the tendons, deep muscles and even the bones can be damaged, the pain will not necessarily be worse: once the nervous tissue is burned as well, the patient will not feel any pain.

Frostbite may also cause damage of the skin, muscles and even tendons, leading to severe pain. This often occurs in locations where the winter temperatures are very low. Frostbite may affect only the limbs, or the body generally, often attacking those who tend to have deficiency of Yang Qi with poor Blood circulation. In consequence, the body is not sufficiently warmed and protected, and Qi and Blood stagnation develop, causing contraction of the tendons, blood vessels and muscles, and pain develops.

SPRAINS

Muscle contraction or sprain due to sudden or quite frequent lifting or carrying too-heavy loads is also a common cause of pain, especially in the limbs and lower back. It leads to disorder of Qi and Blood circulation, damage to the tendons and muscles, abnormal joint movement, and hence to an alteration in the body’s physical structure; this causes Qi and Blood stagnation, and pain follows. The longer stagnation of Qi and Blood persists, the more complications are seen.

OPERATIONS

Operations can be also be causative factors in pain. In the West, operations are carried out in all hospital departments, most of the time they have positive results, but sometimes the operation is a failure, or may even aggravate the problem. In any event, the operation often necessitates cutting through tissues, so almost inevitably there is some bleeding during the operation, and some blood may be left behind in the body, leading to the development of Blood stagnation. According to the TCM viewpoint, pain after an operation can be caused by:

- disturbance of the Qi and Blood circulation
- a deleterious effect on the physiological functions of the Zang-Fu organs
- damage to or even complete blockage of channel circulation
- the persistence of excessive amounts of blood in the body from bleeding during the operation, which then becomes stagnant
- scar formation.
Pathology of pain

The main pathology: disorder of Qi and Blood circulation

From the above discussion, it can be clearly seen that there are various kinds of causative factors bringing about pain, but the main pathology is either due to blockage and obstruction, or to deficiency. The basic statement about pain, formed almost two thousand years ago, is: if there is free flow, there is no pain; however, if there is a disruption of this free flow then pain occurs. Here ‘free flow’ refers to the free flow of Qi and Blood. The circulation of Qi and Blood in the body should be constant, just like the continual courses of the sun and moon. According to TCM, this circulation depends upon the correct, interdependent functioning of the Zang-Fu organs, including the Lung, Heart, Liver and Kidney. The Lung disperses Qi to every part of the body, and also connects to the blood vessels, thus keeping the Qi and Blood circulating freely in the body. The Heart is in charge of promoting the circulation of Blood in their Vessels. The Liver is in charge of keeping the Qi circulating freely, which in turn keeps the Blood circulating freely. The circulation of Liver-Qi also promotes the digestive functions of the Spleen and Stomach, and this keeps the water passages clear, so preventing the accumulation of Damp in the body. The Kidney is the root of Yang Qi, which warms the Qi and Blood to maintain their free circulation. Moreover, the Kidney also produces Yuan Qi or Original Qi, which is the root energy for all the Zang-Fu organs. Where there is dysfunction of any of these organs, due to the various kinds of pathogenic factors discussed earlier, there will be retardation of the Qi and Blood circulation, eventually causing pain.

Mechanisms in the disorder of Qi and Blood circulation

DISORDER OF QI AND BLOOD CIRCULATION DUE TO EXOGENOUS FACTORS

The mechanisms causation of the disorder of Qi and Blood circulation vary according to the nature of the pathogenic factor.

When Wind, Heat and Fire, the Yang pathogenic factors, invade the body they accelerate the circulation of Qi and Blood creating an abnormal circulation and local congestion of Qi and Blood. This may cause blockage in the Qi and Blood circulation, and so pain develops.

Cold, a Yin pathogenic factor, may damage the Yang of the body, so that Excess of Yin and Cold develop in the body. Cold is characterised by Stagnation and contraction, so when Cold and Excess Cold invade the body there is a decreased Qi and Blood circulation and also spasm of the channels and Blood Vessels. This slows the circulation of Qi and Blood, and pain eventually results.

Damp is characterised by stagnation and viscosity. The presence of Damp, whether caused by Exogenous invasion or by dysfunction of the Internal Zang-Fu organs, may slow the Qi and Blood circulation because the channels and Blood Vessels become narrowed, or there may even be Qi and Blood stagnation.

Dryness may damage the Lung causing failure of the Lung to disperse the Qi and Body Fluids. As a consequence the channels and blood vessels are not properly nourished, the Qi and Blood circulation slows, and so pain follows.

DISORDER OF THE QI AND BLOOD CIRCULATION DUE TO EMOTIONAL DISTURBANCE

Emotional disorder may cause direct dysfunction in the Zang-Fu organs, disturbing in turn the Qi and Blood circulation, so that the Qi and Blood stagnate, and pain follows.

Excessive grief may slow the Qi circulation in the Lung, so the Lung cannot properly disperse the Qi and Body Fluids; this causes both stagnation of Qi and Blood and formation of Damp, and pain develops.

Too much anger, frustration, anxiety and stress may prevent the Liver from maintaining a free Qi circulation through the body, and stagnation of Qi as well as of Blood occur, as a consequence. In addition, Qi stagnation in the Liver may cause stagnation of Qi in other organs such as Lung, Heart and Spleen, leading to Blood stagnation and accumulation of Damp as well. All these situations bring about pain.

Too much meditation may cause the Qi in the Spleen to stagnate, disturbing the transportational and transformative functions of the organ, and so Damp accumulates, or Qi and Blood become deficient, any of which may result in pain.

Fear and fright may impair the Kidney, leading to sinking of the Qi there; as a consequence the original Qi becomes weak, so it cannot properly promote Qi and Blood circulation in the body, and the Qi and Blood circulation slows.
TCM also holds that the Heart stores the Mind, and a person’s emotional states are a reflection of mental stimulation caused by the External environment, thus the Heart will be affected by all kinds of emotional activities.

DISORDER OF QI AND BLOOD CIRCULATION DUE TO BAD DIET, PHYSIC TRAUMA AND ANIMAL BITES

Bad diet may disrupt the ascending and descending of Qi in the Middle Jiao, or Middle Burner. This can lead to a slowing down in the Qi circulation, thus Qi stagnates, and pain will be the result. A bad diet may also make the Qi and Blood deficient, or cause Damp to develop in the body. The former may cause undernourishment of the Zang-Fu organs, channels, muscles, tendons, bones and Blood Vessels, and as a result pain of a deficient type may occur. The latter may cause the channels and Blood Vessels to narrow, leading in turn to stagnation of the Qi and Blood. Physic trauma and bites by animals may cause direct injury to the muscles, tendons, bones, channels, and even Internal Zang-Fu organs, also leading to stagnation of Qi and Blood, or damage to body tissues.

DISORDER OF QI AND BLOOD CIRCULATION DUE TO IMPROPER EXERTION

Overstrain, overindulgence in sex and excessive study may all exhaust the Qi and Blood, leading to their deficiency; thus pain occurs caused by undernourishment of the body. Too little physical exertion and living too luxuriously may also slow the Qi and Blood circulation, leading to pain resulting from a gradual stagnation of the Qi and Blood.

An explanation for pain resulting from disordered Qi and Blood circulation

It should now be clear that pain is mainly a result of disturbances in the Qi and Blood circulation, and may be caused by stagnation of Qi and Blood, or deficiency of Qi and Blood—but why does this disturbance of Qi and Blood flow cause pain? Which organ is in charge of pain? The reason was stated clearly, two thousand years ago, in the Simple question: ‘all kinds of pain, itching and sores are due to Heart disorder’ (Yellow Emperor’s Classic of Internal Medicine: Simple Questions 1956, p. 190). Why did the ancient texts attribute pain to the Heart? This can be explained as follows.

THE HEART DOMINATES THE BLOOD AND BLOOD VESSELS

The Heart promotes normal Blood circulation in the Zang-Fu organs, Blood Vessels, channels and the tissues. Where the Qi and Blood circulation are disordered, a disturbed feedback will be sent to the Heart. In other words, one can say that the Heart is constantly sensitive to the condition of the Qi and Blood circulation.

THE HEART IS THE CONTROLLER OF THE MIND

Modern medicine considers that pain is the body’s way of responding to damaged tissue. For instance, when a bone breaks, nerves send pain messages through the spinal cord to the brain, where they are interpreted. The TCM viewpoint is that pain is the reflection of the Mind (Shen) to the stimulation from the environment, and the activity of the Mind is considered to be the result of physiological function of the Heart. When the Qi and Blood circulation are disturbed, this situation will be conveyed to the Heart, and the pain that follows is a response from the Mind to this situation. According to this viewpoint, pain is closely related to the Heart.

THE HEART IS THE ROOT CONTROLLER OF THE OTHER ZANG-FU ORGANS

How a person responds to pain is determined by many factors, of which emotional states are very important. For example, depression seems to increase a person’s perception of pain and to decrease the ability to cope with both the pain and the treatment. Thus treating the depression treats the pain as well. If pain is not adequately treated, then pain impulses are more readily transmitted to the brain. Therefore, in TCM it is considered that it is more effective to prevent pain than to treat it after it occurs.

In terms of the relationship between the emotions, the interior organs and the Heart, TCM holds that the Heart dominates the emotions and is the root controller of other Zang-Fu organs. For instance, Ling Shu (1963) states: ‘the Heart is the root controller for five Zang organs and six Fu organs, therefore the Heart will be disturbed by grief and meditation’ (p. 69). The same book points out that: ‘the Heart has the responsibility to all kinds of emotional stimulation’ (p. 23). All these statements clearly mention that the Heart can be influenced by the dysfunction of other Zang-Fu organs as well the difference emotions, and this may lead to the development of pain.
Occurrence of pain

According to TCM, pain occurs when there is stagnation of Qi and Blood, or deficiency of Qi and Blood, resulting from the various kinds of causative factors discussed earlier in the book. However, its occurrence also reflects the fight between the body's Wei Qi, or Defensive Qi, and the pathogenic Qi. When pain occurs and develops, this indicates that the person's Defensive Qi is relative weak, or that the pathogenic factors are particularly strong. However, if pain resolves spontaneously or after the proper treatment this indicates that the Defensive Qi is stronger than the pathogenic Qi, and the proper circulation of Qi and Blood has been restored. In other words, whether pain occurs, and its time-course, relies on the state of Defensive Qi.

Generally speaking, the state of the body's Defensive Qi is determined by factors such as the person's constitution, emotional state, living environment, the diet and the amount and type of physical exercise undertaken, amongst other things.

Constitution

The constitution is composed of two basic elements: the congenital and the postnatal conditions.

Congenital condition

The congenital condition is closely related to the condition of the parents. People may inherit both positive and negative constitutions. The congenital condition may greatly influence the reaction of the body to pain in later life. TCM places some importance on the conditions of the parents immediately before pregnancy. In general, they should ensure they are in their best physical health and a good emotional state while preparing for pregnancy. They are advised to complete copulation when both partners are in orgasm, and conversely to try to avoid the woman getting pregnant when under stress or during physical sickness. This important advice is widely given at present in China because of the one-child policy. For young couples who want a pregnancy, a general physical check-up is carried out so as to try to get as healthy a baby as possible.

The situation during the pregnancy is also of importance. During this time, the woman should have abundant sleep, avoid stress and extreme emotional disturbance, quit smoking and other bad habits, avoid as far as possible taking any medical drugs, and have a sufficient intake of nutritious food, accompanied by a certain amount of physical exercise. All these steps are necessary to maintain good health so as to ensure the child has a good constitution.
Postnatal condition

The postnatal condition is also an important factor in the overall constitution; according to TCM theory this is because the Congenital Essence (or 'Pre-Heaven Essence') is nourished constantly by the Postnatal Essence (or 'Post-Heaven Essence'). If people do not take proper care of their health, the Postnatal Essence becomes deficient and the constitution will also become impaired. Excessive sex is one of the most common causes for weakness of the Kidney-Essence. It is true that a moderate amount of sex can also stimulate the production of Kidney-Essence, relieve pent-up emotions and smooth the Qi and Blood circulation. However, excessive sex may quickly exhaust the Qi and Blood, especially Kidney-Essence. As a consequence, the bone and Marrow receive no nourishment, the low back is not properly supported, and lower back pain follows.

In fact, Deficiency of Kidney-Essence can be caused not only by excessive sex, but also by the natural decline of Kidney-Essence with age. According to TCM, after middle age, which is around 45 years old, the Kidney-Essence start to decline, the body resistance becomes weaker, and thus pathogenic factors may more easily invade the body. That is why more old people tend to suffer from pain than do young people.

Emotional state

A person’s emotional state constantly influences the activity of Qi and Blood as well as physiology of the Zang-Fu organs; in fact it may directly affect the state of the Upright Qi (Zheng Qi). If the person’s emotions are well-balanced, the physiological function of the Zang-Fu organs will be harmonious, the Qi and Blood flow freely without any blockage, and Defensive Qi will be abundant. The physical condition as a whole will prevent pathogenic factors invading, and diseases will not be able to take hold. However, if there is emotional disturbance, and especially if this is of long duration, the result will be disharmony of the Zang-Fu organs, blockage of the Qi and Blood circulation and a weakening of Defensive Qi, and this will predispose the person to invasion of pathogenic factors and occurrence of disease.

Living conditions

The person’s environment is also related to the occurrence of disease. For instance, moving around to different areas with different climates, water, food and drink may induce changes in physiological functions. Normally people can adapt to the new environment without harm to their health, but if there is a too sudden change of living area this can cause weakness of the body, and illness as a consequence. The living environment also includes good lifestyle habits, such as regularity in everyday activities, as this also influences the condition of Defensive Qi. In present-day society this could be one of the most important causative factors in illness.

Diet

A proper diet is the correct and sufficient intake of nutrients. It doesn’t mean that the more you eat the better. Irregular eating, or overeating of certain kinds of food, or eating too little, all directly impede the function of Spleen and Stomach in digesting, transporting and transforming the food. As a consequence the Qi, Blood and Body Fluids will become deficient, which will in turn decrease the amount of Defensive Qi, and illness may follow.

Physical exercises

There is a Chinese saying that the life comes from constant moving. Here ‘moving’ refers to active participation in physical exercises to improve the constitution and keep the circulation of Qi and Blood smooth, so as to increase the ability of the body to resist disease. Sport, and exercises such as Qigong, Taijiquan (Tai Chi Chuan), and Wushu are good physical exercises that have been practised by Chinese people for thousands of years. In China it is common to see both old and young people, in groups or alone practising exercises in the early morning or in the evening. Such activity is especially good for retired people. Many retired people in the West stop most of their physical activities after retirement, and that is why so many old people suffer from a slow digestion after sitting or resting for a long time; their digestion would be improved if they increased their amount of physical movement.

In summary, the TCM viewpoint is that pain occurs when there is disorder of Yin and Yang, disharmony of Qi and Blood and dysfunction of the Zang-Fu organs, as a result of various kinds of pathogenic factors.
Differentiation of pain

Pain generally occurs at only certain locations, and it is very important to find out where these are in order to determine which Zang-Fu organs or channels are involved, as this may help greatly in determining treatment accurately.

The Zang-Fu organs

The locations of the Zang-Fu organs are as follows:
- Upper Jiao (or Upper Burner): Heart and Lung
- Middle Jiao (Middle Burner): Spleen, Stomach, Liver and Gall Bladder

However, since the Internal Zang-Fu organs are closely related to each other through the channels and collaterals, it is very possible to see pain occurring in a certain place that is caused by a problem in other place, so attention also has to be paid to clinical manifestations. For instance, in a case of stagnation of Liver-Qi with invasion of the Lung by Liver-Fire, there would be chest pain, fullness of the chest, cough, blood in the phlegm, a red tip and edge of the tongue, and a thin and yellow tongue coating, and in addition hypochondriac pain, restlessness, nervousness and headache. In this case, the chest pain is nothing to do with the External invasion to the Lung, but rather with the Liver disorder. The correct treatment should be to calm the Liver, reduce the Liver-Fire, and make the Lung-Qi descend.

The channels

As to the distribution of the 14 channels, the 12 regular channels are distributed symmetrically on the left and right sides of the body. The other two major channels, the Governing Vessel (abbreviated GV, the DuMai) and the Directing (or Conception) Vessel (abbreviated CV, the Ren Mai), emerge from the perineum, and ascend respectively along the middle line of the front and back of the body.
CHANNEL DISTRIBUTION IN THE LIMBS

On the upper limbs the distribution is as follows:

- The anterior border of the medial aspect and radial end of the thumb are supplied by the Greater Yin (Tai Yin) channel of the hand.
- The middle of the medial aspect and the radial end of the middle finger are supplied by the Terminal Yin (Jue Yin) channel of the hand.
- The posterior border of the medial aspect and the radial end of the small finger are supplied by the Lesser Yin (Shao Yin) channel of the hand.
- The Bright Yang (Yang Ming) channel of the hand goes from the radial end of the index finger to the anterior border of the lateral aspect.
- The Lesser Yang (Shao Yang) channel of the hand goes from the end of the index finger to the middle of the lateral aspect.
- The Greater Yang (Tai Yang) channel of the hand goes from the ulnar end of the small finger to the posterior border of the lateral aspect.

On the lower limbs the distribution is as follows:

- The anterior border of the lateral aspect and the lateral end of the second toe are supplied by the Bright Yang (Yang Ming) channel of the foot.
- The middle of the lateral side and the lateral end of the fourth toe by the Lesser Yang (Shao Yang) channel of the foot.
- The posterior border of the lateral aspect and the lateral end of the little toe are supplied by the Greater Yang (Tai Yang) channel of the foot.
- The Greater Yin (Tai Yin) channel of the foot runs from the medial end of the great toe to the middle of the medial aspect of the lower limb and then goes round to its anterior border.
- The Terminal Yin (Jue Yin) channel of the foot goes from the lateral end of the great toe to the anterior border of the medial aspect of the lower limb and then shifts to the middle.
- The Lesser Yin (Shao Yin) channel of the foot starts under the little toe, crosses the sole and then goes along the posterior border of the medial aspect of the lower limb.

CHANNEL DISTRIBUTION IN THE TRUNK

In the thoracic and abdominal regions the Directing Vessel is situated on the middle line. The first line lateral to it is the Kidney channel–Lesser Yin channel of the foot, the second lateral line is the Stomach channel–Bright Yang channel of the foot, and the Lung channel–Greater Yin channel of the hand and the Spleen channel–Greater Yin channel of the foot correspond to the third line. The Gall Bladder channel–Lesser Yang channel of the foot is located at the lateral side of the hypochondria and the lumbar region, while the Liver channel–Terminal Yin channel of the foot is in the region of the anterior external genitalia and hypochondria.

On the back, the Governing Vessel is in the midline, while both the first and second lines lateral to it are the Bladder channel–Greater Yang channel of the foot.

CHANNEL DISTRIBUTION IN THE HEAD, FACE AND NECK

The Bright Yang channels of the hand and foot run in the facial region; and the Lesser Yang channels of the hand and foot travel in the lateral sides of the head. The Governing Vessel goes along the middle line of the neck and head, while the Bladder channel–Greater Yang channel of the foot runs on both sides of this channel.

Differentiation of the level of pain

Differentiation of the level of pain is a TCM method of recognising and diagnosing pain that is also a way of making a comprehensive analysis of the symptoms and signs obtained when applying four diagnostic methods. This method enables the clinician to differentiate whether the cause of the pain is due to invasion of external factors or to internal disorders, to Cold or Heat, to Excess or Deficiency, to Qi disorder or Blood disorder, as well as to Wind, Cold, Damp, Heat or Dryness, and so on.

Exogenous invasion or internal disorder

The categories of Exogenous invasion and Internal disorder are two principles that are used to determine the depth of the pain and to generalise the direction of its development (Table 5.1).

Generally, treatment will be relatively easy and have relatively good therapeutic results if the pain is caused by Exogenous invasion. The principles of treatment in this case are to induce sweating so as to dispel Exogenous factors, promote Qi and Blood circulation and so sedate the pain.
If the pain is caused by Internal disorders, however, its treatment will be not so easy, since such disorders are often caused by factors such as emotional disturbance, bad diet, overstrain, and as a result the level of the sickness tends to be deeper than that caused by exogenous invasion. Furthermore, if the Externally derived pathogenic factors are not expelled from the Exterior of the body, they will affect the Interior, giving rise to pain due to Interior disorders. The main principles of treatment in this instance are to harmonise the Zang-Fu organs, tonify the Deficiency, eliminate the Excess, circulate Qi and Blood and so stop the pain.

**Cold and Heat**

Cold and Heat are the two principles used to differentiate the nature of the pain (Table 5.2).

If the pain is caused by Cold, it is usually a result of invasion of Exogenous Cold, or deficiency of Yang of the body, leading to hypofunction of Internal Zang-Fu organs. Its manifestations include aversion to cold and chills, a pale complexion, cold hands and feet, a preference for warmth, an absence of thirst, clear urine, loose stools, a white or wet tongue coating, and a slow pulse. The main principles of treatment here are to dispel the Cold, warm the Yang and stop the pain; cupping and moxibustion are the best ways to relieve pain due to Cold.

If the pain is due to Heat, it is usually caused by invasion of Exogenous Heat, or conversion of Cold into Heat because of overlong Cold accumulation, or Excessive-Yang in the body, or the formation of Deficient-Heat resulting from Yin deficiency. Its manifestations are fever, aversion to heat, headache, thirst, deep yellow urine, a red face, warm hands and feet, restlessness, insomnia, constipation, a red tongue with yellow coating and a rapid pulse. The principles of treatment in this case are to clear the Heat, reduce the fever, cool the Blood and stop the pain.

**Excess and Deficiency**

Excess and Deficiency are the two principles that are used to generalise and distinguish the relative strength of the Defensive Qi and pathogenic factors (Table 5.3). Chapter 28 of the Plain questions states, ‘Excess is due to hyperactivity of the pathogenic factors, and Deficiency is due to overconsumption of essential Qi’ (Yellow Emperor’s Classic of Internal Medicine: Simple Questions 1956, p. 62). This differentiation determines whether treatment aims at eliminating the pathogenic factors or tonifying the Defensive Qi.

**Qi stagnation and Blood stagnation**

The main pathogenic change in pain is stagnation of Qi and Blood. However, it is very important to find out whether the situation is predominantly one of Qi stagnation, or Blood stagnation, or Qi and Blood stagnation in equal proportion. This differentiation determines whether treatment is geared towards circulating the Qi, or circulating the Blood, or circulating both Qi and Blood together (Table 5.4).
**Wind, Cold, Damp and Heat**

Where the pain is caused by Wind, Cold, Damp or Heat due to either Exogenous invasion or Internal disorders, there is often seen to be a predominance of one or two of these pathogenic factors. The differentiation of Wind, Cold, Damp and Heat is the way to distinguish whether treatment should be based on dispelling Wind, warming the Cold, eliminating Damp or clearing Heat.

**PAIN DUE TO PREDOMINANCE OF WIND**

Pain due to invasion of Exogenous Wind usually is not very heavy nor constant, but if the pain is caused by internal disorders, it tends to be more severe. Internal Wind can be caused by hyperactivity of Liver-Yang, formation of Wind resulting from Excessive-Heat, and formation of Wind due to deficiency of Blood. The principles of treatment for Exogenous Wind are to dispel the Wind and relieve External symptoms; for Internal disorders they are to calm the Liver, suppress the Wind, reduce the Heat and moisten the Blood Dryness.

The symptoms of Wind include the following:

- It is basically moving, wandering, erratic or migratory, coming and going like the wind. The pain is moving continuously—for instance, rheumatic pain occurs first in one joint and then in another, and a headache may occur on the left side one day and on the right the next.
- The type of symptom changes—for example, the quality of pain may sometimes be sharp, sometimes there is soreness, at another time there is numbness, later on there will be distending pain. Different sensations occur, or the sensibility varies.
- Symptoms are often abrupt, appear suddenly, and are acute or paroxysmal—for example, in migraine the headache is acute and very heavy. Wind symptoms can occur suddenly and disappear as rapidly as well.
- There is an aversion to wind and a slight fever where the pain is due to invasion of exogenous Wind.

If the pain is due to Internal Wind resulting from hyperactivity of Liver-Yang, there is restlessness, headache, thirst, nervousness, a red tongue with yellow coating and a wiry and rapid pulse. If the pain is due to accumulation of Excessive-Heat, there is a high fever, headache, much thirst, restlessness, consti-
pation, a deep red tongue with no coating and a rapid and forceful pulse. In case the pain is due to deficiency of Blood in the Liver, there is trembling of the head and limbs, tiredness, a pale complexion, dry eyes and skin, numbness in the limbs, scanty menstruation or amenorrhoea, a pale tongue with a thin coating and a thready and weak pulse.

Besides the above characteristics, other general symptoms of Wind can occur, such as:
- fear of Wind, fear of draught, aggravation when the weather is Windy
- sweating, which is due to opening of the pores by the invasion of the Wind factor.

PAIN DUE TO PREDOMINANCE OF COLD

Pain can be caused by either invasion of Exogenous Cold or deficiency of Yang Qi in the body; the latter situation is usually a deficiency of Yang of the Heart, Spleen or Kidney. If there is Exogenous Cold invasion then the principles of treatment are to dispel the Cold and relieve the External symptoms; for Internal disorders treatment aims to warm the Interior, strengthen the Heart, activate the Spleen and tonify the Kidney.

The symptoms of Cold include the following:
- Unlike pain that is due to Wind, Coldness freezes Qi and Blood locally, so the pain is fixed, seldom moves and is well localised.
- Since Cold is contracting and blocking, it slows down any movement. If the pain is caused by Cold, then it is rather severe, and very sharp or stabbing as the Cold causes Blood stagnation.
- Another possible symptom accompanying the pain is stiffness due to the freezing effect of the Cold, as in ‘frozen shoulder’.
- The pain is improved by warmth and movement, but is aggravated by cold and rest. It is also aggravated in cold weather or by using cold therapy.
- There is aversion to cold and occasionally a slight fever in cases of invasion of Exogenous Cold.

The Exogenous Cold pathogenic factor has Yin characteristics. However, invasion of the body by Exogenous Cold may cause a Yang reaction in the superficial layers of the body as the skin pores are closed, so the body is not able to sweat. Due to this, the Body Fluids try to escape out of the body through the urine, thus there is frequent discharge of large quantities of clear urine.

Besides a lack of perspiration, the person shivers to help the body maintain its temperature at a normal level. Muscular fibrillation also produces some warmth, so there can be a degree of fever, but chills and a cold feeling are predominant.

If the Heart-Yang is deficient, there is pain in the chest, an aversion to cold, cold limbs, palpitations, the spirits are low, there is a pale tongue with a thin coating and deep, slow and thready pulse.

If the Spleen-Yang is deficient, there are loose stools, or diarrhoea, abdominal pain, an aversion to cold, cold in the limbs, a feeling of tiredness, a thin and white coating, or even greasy coating, to the tongue and a thready, slow and weak pulse.

If the Kidney-Yang is deficient, there is lower back pain, weakness of the knees, frequent urination, nocturia, a feeling of tiredness, cold hands and feet, low potency, a thin and white tongue coating and a thready, slow and weak pulse.

In summary, generally, in Cold syndromes the following are noted:
- tongue: a thin and white coating, or a pale tongue
- pulse: a tight and superficial pulse if there is exogenous invasion, or a wiry and slow pulse if Yang of the Zang-Fu organs is deficient.

PAIN DUE TO PREDOMINANCE OF DAMP

Pain can be caused either by invasion of Exogenous Damp or by disorder of the Internal Zang-Fu organs, especially the Lung, Spleen or Kidney. The principles of treatment for the former are to dispel the Damp and relieve External symptoms; for the latter the aim is to restore the Zang-Fu organ function, eliminate the Damp and promote urination.

The symptoms of Damp include the following.
- The pain is very localised, and never moves as Damp, which is of the same nature as water, is characterised by heaviness and inertia, therefore there is no movement.
- There is a feeling of heaviness, tiredness and numbness, especially in the lower limbs and lower parts of the body.
- The affected parts are swollen; this swelling may be in the body or in the joints, and there may be an accumulation of liquid under the skin.
- Pain that is due to Damp is never sharp or acute; rather, it is deep, heavy and dull. Also it never appears suddenly, but slowly, gradually and chronically.
- Pain that is due to invasion of Exogenous Damp is aggravated in damp climatic conditions, such as when the weather is foggy, humid, wet or overcast. Wet places, moist walls or houses built
on swamps usually also make the pain more severe (this can be compared to miasmatic symptoms in homeopathy). Moreover, this kind of pain is mostly aggravated if it becomes complicated by Wind or Cold factors, as happens in Damp-Bi Syndrome.

- Pain that is due to Damp resulting from Internal disorder is usually aggravated by eating too-fatty and greasy food as well as by eating cold food.

In general, in Damp conditions the following are noted:

- tongue: the coating is thick, sticky, whitish and wet; also it is very wet and never dry, even watery
- pulse: this is weak-floating soft (Ru), or slippery (Hua) and a little slowed down (Huan).

**PAIN DUE TO PREDOMINANCE OF HEAT**

Heat can be caused either by invasion of Exogenous Heat or by accumulation of Internal Heat resulting from Yang Excess or Yin Deficiency. The principles of treatment for invasion of Exogenous Heat are to dispel the Heat, reduce the fever and relieve the External symptoms. For Yang Excess the aim is to clear the Heat, reduce the Fire and promote defecation in order to induce the Heat out of the body. For Yin Deficiency, it is to nourish Yin, clear the Heat and promote the secretion of Body Fluids.

The symptoms of Heat include the following:

- Heat, like Fire, is a Yang pathogenic factor, which may cause pain accompanied by redness and swelling of the joints and muscles.
- The joints are painful, with a feeling of warmth, and are difficult to move (as seen in acute inflammatory arthritis).

Besides these characteristics of any joint or muscle pain, the following general symptoms of Heat may be observed:

- fever, sometimes with a slight chill, although the fever and hot sensation predominate
- aversion to Heat
- thirst, dryness of the mouth
- irritability, nervousness or restlessness
- tongue: a red tip to the tongue, or the whole body of the tongue, and a yellowish coating; if there is Yin Deficiency a peeled or scanty coating
- pulse: a rapid and superficial pulse if there is invasion of exogenous Heat, rapid and forceful in Yang Excess, and rapid, thready and weak in Yin Deficiency.

At least two circumstances are required for a diagnosis of invasion of Exogenous Heat:

- predominance of Heat among Wind-Heat and Damp;
- the pre-existence of Excessive-Heat or Deficient-Heat in the body, which is usually caused by bad dietary habits, such as eating too much greasy, fatty or hot foods, or too many sweets, or drinking too much alcohol.

Emotional disturbances such as stress, frustration, excessive meditation, pent-up emotions and so on produce Liver-Qi stagnation and hyperactive Liver-Fire, which are manifested as irritability, nervousness, anger, insomnia, hot flushing, etc. Overwork, and infectious or chronic diseases, amongst other things, cause Yin deficiency with Deficient-Heat.

Invasive pathogenic factors can also be transformed into Heat (Huo Hua) if they are of prolonged duration. This transformation is generally incomplete at the beginning of the process, so a mixture of Heat, Wind, Cold and Damp are generally seen, but the Heat predominates.

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**Differentiation of the characteristics of pain**

**Sore pain**

This kind of pain often occurs in all four limbs and the trunk, especially the lower back and places where there are a lot of soft muscles. It is not very severe, and is accompanied by weakness, soreness, lightness and emptiness. It is mostly caused by deficiency of Qi and Blood.

**Distending pain**

This type of pain often occurs in the chest and abdomen, and is mostly caused by stagnation of Qi. Because of the stagnation, it fluctuates in intensity and location, and is rather obviously influenced by emotional changes, especially by stress, anger, irritation, nervousness.

**Stabbing pain**

This is commonly seen in daily practice, and characteristically feels as if a needle or knife were prickling the skin or muscles. The pain occurs always in the same place, but can be worsened during the night or
by lying/sitting in a still position; it is better after movement, and is accompanied by swelling or petechiae on the skin, a dislike of pressure, a purplish tongue, and sometimes petechiae on the tongue, and a choppy pulse. This type of pain is typically seen in patients with stagnation of Blood, and after physical trauma, thus to promote Blood circulation can quickly relieve the pain.

**Sharp pain**

This kind of pain is mostly seen to be caused by acute Qi and Blood stagnation, and especially Qi stagnation, and is due to various factors. It is greatly diminished by treating with methods that circulate the Qi and Blood; however, it is very important to discover and treat the real cause; otherwise the pain will always return.

**Throbbing pain**

This type of pain is characterised by its rhythmic quality, similar to beating of the pulse. It is often seen in patients with migraine, which is normally caused by hyperactivity of Liver-Yang. A throbbing pain is also found in patients with a carbuncle or furuncle of the Yang type, which is caused by invasion or accumulation of Toxic Heat in the body, and is accompanied by a feeling of heat, redness and swelling.

**Burning pain**

This kind of pain is characterised by pain with very hot feeling, as though the skin were burned, and is typically caused by Heat, either from invasion of exogenous Wind-Heat, Damp-Heat, Dryness-Heat or Toxic Heat, or Internal Heat from dysfunction of the Zang-Fu organs. In most cases, local redness and swelling can be observed.

Prolonged stagnation of Cold, or Qi and Blood, also may gradually produce Heat.

In contrast, in some patients who complain of a subjective burning feeling, nothing can be found physically. In this case, the burning pain is mostly caused by generation of Heat from the interior.

**Colic pain**

This kind of pain is usually very severe, often occurring in the internal Zang-Fu organs, such as the Small Intestine, Gall Bladder or Uterus. It is caused either by invasion of Exogenous Cold, or by accumulation of Cold, stagnation of Qi, or some substantial blockage such as stones, sand, stagnant Blood or Phlegm.

**Hemialgia**

This is pain that develops gradually and is confined to either the right or left side of the body. This type of pain often fluctuates in its intensity. Its causes include disharmony of the Nutritive Qi and Defensive Qi system, slowing of the Qi and Blood circulation, and disorder of Yin and Yang—for instance, it can often be seen on those who suffer from the sequelae of a cerebrovascular accident (Zhongfeng).

**Pantalgia**

This is pain that is experienced over the general body, but mainly in the joints and muscles. It can be caused either by Excessive factors, such as Qi and Blood stagnation or accumulation of Damp, or by deficient factors, for instance a deficiency of Qi and Blood.

**Wandering pain**

This is pain in the muscles and the joints that comes and goes, and fluctuates in its location. This type of pain is often seen in people suffering from Painful Obstruction Syndrome (Bi Zheng) due primarily to invasion of Wind.

Wandering pain can also be seen in the internal Zang-Fu organs, mostly in the abdomen and chest, and is caused by stagnation of Qi; it is closely related to emotional changes, which means that under conditions of stress, nervousness or anger the pain will be aggravated.

**Pain with fixed location**

This type of pain can be caused either by stagnation of Blood, or by invasion of Exogenous Damp, or by accumulation of Damp in the body.

If the pain is due to stagnation of Blood there is a stabbing pain, aggravation of the pain at night and when the person remains in a still position. If it is caused by invasion of Exogenous Damp there is an aversion to cold, slight sweating, a feeling of heaviness in the limbs and trunk, and headache. If it is caused by accumulation of Damp in the body there is nausea, poor appetite, loose stool or diarrhoea, a feeling of lassitude, fullness of the chest and abdomen, a greasy coating to the tongue and a slippery pulse.

**Pain with spasm**

This kind of pain can be caused either by invasion of Exogenous Cold, by deficient Blood in the Liver, by retardation of Blood circulation, or by formation of
Deficient-Cold. For instance, acute facial paralysis is often caused by invasion of Wind-Cold, since Cold is characterised by contraction and stagnation.

Deficiency of Blood in the Liver often causes headache with a feeling of spasm. Spasm in the legs, especially in the gastrocnemius muscle, during the night, could be caused by deficiency of Blood in the Liver accompanied by poor Blood circulation, leading to undernourishment of the tendons. This condition is often seen in elderly people.

Pain with a suffocating feeling
This kind of pain is caused by blockage of the Qi circulation due to Qi stagnation or Damp-Phlegm accumulation, often occurring in the chest or abdominal region. For example, Painful Obstruction Syndrome in the chest is usually due to mixture of Qi stagnation and Phlegm accumulation.

Pain with radiation
This kind of pain refers to conditions characterised by pain occurring mainly in one location and radiating to another. It is usually caused either by stagnation of Qi and Blood or by accumulation of stone or sand in the Zang-Fu organs. For instance, stagnation of Qi in the Liver and Gall Bladder often causes hypochondriac pain with radiation of the pain to one shoulder or the upper back. Again, stagnation of Blood in the Heart may cause chest pain radiating to the arms and neck.

Pain with contraction
Since Cold is characterised by contraction, this kind of pain is usually caused by invasion of Exogenous Cold or formation of Deficient-Cold due to deficiency of Yang.

If the pain is caused by invasion of Exogenous Cold, the pain is severe, and accompanied by an aversion to cold, slight fever, headache, anhidrosis, a runny nose with a whitish nose and throat discharge, a thin and white coating to the tongue and a superficial and tight pulse. If it is caused by formation of Deficient-Cold due to deficiency of Yang, the pain tends to be slight and intermittent, and is accompanied by an aversion to cold, a feeling of tiredness, a pale complexion, shortness of breath, cold hands and feet, a pale tongue with a thin coating and a slow and deep pulse.

Pain with heaviness
This kind of pain is normally not very severe, it often occurs in the limbs, chest, epigastric region, abdomen or head, and there is a feeling as if the limbs and the head are bound by a piece of band, or as if the person is suffocating. It is a sign of invasion of Damp or accumulation of Damp in the body.

Pain with swelling
This kind of pain often occurs in the joints and muscles, and is usually caused by stagnation of Blood after trauma, or accumulation of Damp, or of Toxic Heat.

If the cause is stagnation of Blood due to trauma, there is severe pain, limitation of joint movement, a hard swelling with distinct edges, and blue spots on the skin. If it is accumulation of Damp in the joints and muscles, the joints are painful and the muscles have a heavy feeling, there is a soft swelling with indistinct edges, and a feeling of vibration can be obtained under the skin, the tongue has a greasy coating and there is a slippery pulse. If it is accumulation of Toxic Heat, the joints and muscles are swollen and there is redness, heat and severe pain, accompanied by fever, thirst, a feeling of restlessness, a red tongue with yellow coating and a rapid and forceful pulse.

Pain with dislike of pressure and massage
This kind of pain is usually severe and constant, and is caused by Excessive factors such as Qi and Blood stagnation, accumulation of Cold, or stagnation of food. It is accompanied by aggravation of the pain according to emotional changes, or food intake, and there is also rough breathing, constipation and a wiry pulse.

Pain with preference for pressure and massage
This kind of pain is usually slight and intermittent, and is caused by Deficient factors such as deficiency of Qi and Blood, deficiency of Yin or Yang. It is accompanied by a feeling of tiredness, or a weak feeling, it is aggravated by exertion, and there is a weak and thready pulse. After pressure and massage, the pain will disappear for a bit, but then gradually returns.

In addition, in some patients a pain caused by excessive factors may also be alleviated by pressure and massage; this is because pressure and massage disperse the Qi and Blood circulation temporarily, so the pain diminishes; however, it quickly returns.

Pain with preference for warmth
When this kind of pain occurs it means that there is too much Yin and Cold in the body. This is caused either by invasion of Exogenous Cold, or by formation of
Deficient-Cold due to Yang deficiency. Because warmth can counteract and diminish Yin and Cold, the person prefers warmth.

If the pain is caused by invasion of Exogenous Cold, the onset is usually acute and relatively severe, and is accompanied by an aversion to cold, fever, headache, muscle pain with a contracting feeling, a runny nose with a whitish discharge, cough, a thin and white coating to the tongue and superficial and tight pulse. If it is caused by development of Deficient-Cold due to Yang deficiency, the onset is usually gradual, and is accompanied by an aversion to cold, a feeling of tiredness, a pale complexion, a poor appetite, there is intermittent occurrence of pain, the tongue is pale with a thin coating and there is a deep, thready and slow pulse.

Pain with preference for cold

Cold can clear Heat and reduce fever, so this kind of pain is usually caused either by invasion of Exogenous Heat, or by accumulation of Heat in the body.

If the pain is caused by invasion of Exogenous Heat, there is fever, a slight aversion to cold, a runny nose with a yellow discharge, throat pain with redness and thirst, a thin and yellow tongue coating and superficial and rapid pulse. If it is caused by accumulation of Heat in the body, there would be no External symptoms, but fever, thirst, restlessness, constipation, insomnia, yellow and dry coating, wiry and rapid pulse.

Constant pain

This kind of pain can be caused by all kinds of Excessive factors. It implies that the battle between the Defensive Qi and the pathogenic Qi is still very active and when the Defensive Qi is the stronger one, the pain level diminishes, and when it is the reverse level the pain increases. Treatment is mainly aimed at helping the Defensive Qi to eliminate the pathogenic Qi.

Intermittent pain

This kind of pain is usually caused by a deficiency of Qi, Blood, Yin or Yang, and this implies that the Defensive Qi is weak, so the battle between the Defensive Qi and the pathogenic Qi is not very active. Treatment is mainly aimed at nourishing the Defensive Qi so as to relieve the pain.

Intermittent pain, specially intermittent pain around the navel, can also be caused by accumulation of worms, and is often accompanied by vomiting, even vomiting of worms, and intermittent abdominal pain with sudden aggravation. If the worms are in the Gall Bladder, there is hypochondriac pain, nausea, vomiting, jaundice and fever.
Treatment differentiation

General concepts of treatment

This chapter deals with the basic principles of making a decision about which treatment methods and prescriptions to use. This decision is reached by following the guidance of the TCM holistic concepts about differentiation of the syndromes. The principle of treatment differs from the method of the treatment, as the former refers to the rules of the treatment, whereas the latter refers to the steps of the treatment, which are determined by the principle of treatment. For instance, all kinds of pain, as a rule, are caused by conflict between the Defensive Qi and pathogenic factors, so the basic principle of treatment is to regulate the Defensive Qi and eliminate the pathogenic factors. Following the guidance of this principle, the general treatment method would be to nourish the Qi, tonify the Yang, circulate the Qi and Blood, and so on. However, in practice there are various different types of pain with rather complicated pathologies, and differences in severity and intensity, as well as in the seasons, the exact circumstances and the constitution of patients, so it is impossible that just one or a few fixed treatment methods will treat all kinds of pain. The only way to obtain good therapeutic results, therefore, is to master a number of other principles of treatment, which include:

- searching for the root cause and secondary symptoms
- supporting the Defensive Qi and expelling the pathogenic factors
- regulating Yin and Yang
- determining the treatment in accordance with climate and season, geographical location and individual constitution.

Searching for the root cause and secondary symptoms

The concepts of the root cause and secondary symptoms can have different meanings, but here they mainly refer to the nature and primary aspect of the pain, and the phenomena associated with the pain. Pain should be assessed clinically to determine the primary and the secondary aspects, the root cause, the symptoms, whether acute or chronic so as to ascertain the main contradictions, and then should be treated accordingly. Generally speaking, the root cause should be treated first, and the secondary symptoms second. For instance, if a headache is caused by invasion of Exogenous Cold, the root treatment would be to dispel the Exogenous factor and promote the circulation of Qi and Blood in the head, and this would be done first of all. However, if the secondary symptoms are acute and severe, they would be treated first. Again taking headache as an example, if headache is very severe, treatment should first aim to sedate
the pain and only afterwards to dispel the Cold. If both the symptoms and the root cause are serious, they should be treated simultaneously.

**Supporting the Defensive Qi and expelling pathogenic factors**

The occurrence of pain, according to TCM theory, is an indication of a process of struggle between the Defensive Qi and pathogenic factors, so strengthening the Defensive Qi to defeat the pathogenic factors is the correct method of curing the pain. Strengthening the Defensive Qi means improving the body's resistance and building up its energy. Once resistance against pathogenic factors is increased, the pathogenic factors are naturally eliminated.

Clinically, the condition both of the Defensive Qi and of the pathogenic factors should be observed carefully, in order to determine whether to strengthen the body resistance or to eliminate the pathogenic factors first. If a patient has weak resistance but the pathogenic factors are not yet very strong, the body resistance is strengthened first. If a patient is suffering Excessive pathogenic factors but the body resistance has not yet been damaged, the primary task is to eliminate the pathogenic factors. But some patients have weak body resistance and the pathogenic factors are also overwhelming, so in these cases both methods need to be employed simultaneously.

**Regulating Yin and Yang**

The occurrence of pain is, fundamentally speaking, caused by an imbalance of Yin and Yang, either an excess or deficiency. So it is very clear that treatment also needs to restore the balance between Yin and Yang.

Clinically, Excess of Yin makes Yang suffer, and Excess of Yang makes Yin suffer. For such Excess of Yin or Yang, the best treatment is to reduce or remove the Excess. But whilst correcting this Excess, attention should also be paid to whether a corresponding Yin or Yang deficiency exists. If one of these is deficient, the treatment given should be either simultaneous Yang reduction and Yin reinforcement, or Yin reduction and Yang reinforcement.

Also a deficiency of Yin or Yang may cause failure of the other to be controlled, leading to a state of Deficient-Heat or Deficient-Cold. Treatment in this case should be given to reinforce either Yin or Yang so as to eliminate Deficient-Heat or Deficient-Cold. If there is a deficiency of both Yin and Yang then the treatment needs to tonify both Yin and Yang simultaneously.

**Determining the treatment in accordance with climate and season, geographical location and individual constitution**

**CLIMATIC AND SEASONAL CONDITIONS**

It was stated in the Ling Shu (1963, p. 27) that in spring the pathogenic factors are most likely to attack the superficial layer. In summer, they are most likely to attack the skin. In autumn, they are most likely to attack the muscles. In winter, they are most likely to attack the tendons and bones. When treating such disorders, the clinician should ensure that the techniques used are consistent with the seasons. Generally speaking, in spring and summer the climate is relatively warm, and the Yang Qi of the body is floating at the superficial level of the body, so shallow acupuncture is applied. If herbs are used during these seasons then herbs that are very pungent and warm and have a strong dispelling action should be avoided. But the climate in autumn and winter is colder and the skin pores are closed, so the Yang Qi of the body remains deep inside, so the deeper acupuncture is better, and if herbs are applied then those that are relatively pungent and warm and strong in their action should be prescribed in preference.

**GEOGRAPHICAL LOCATION**

The therapeutic method used should be appropriate to the geographical location. Climate and lifestyle vary in different regions, so do the body's physiological activities and pathological changes, therefore methods of treatment should be varied in accordance with the region. For instance, the weather in Belgium and Holland is rather cold and humid, so many people suffer from Cold Bi and Damp Bi. In this climate dispelling the Cold and elimination of the Damp are of relatively greater importance in the treatment determination. In China, very strong manipulation of the needle is often used in patients who have pain caused by Excessive factors; however, if this were used in the West it would cause a bad reaction for many patients, so the even method is used instead of strong manipulation.
INDIVIDUAL CONSTITUTION

TCM treatment also varies according to a person's age, sex and personal constitutional condition, which is quite logical. For instance, men and women are different in constitution, women have menstruation and pregnancy, so the treatment method should vary as well. Most women will not be able to stand strong herbal treatment and strong manipulation of the needle. A difference also exists between adults and children.

Therapeutic steps

In modern medicine, there are three usual methods of treating pain:

1. Remove the causes of the pain, such as an ulcer or abscess.
2. Alleviate the pain by reducing or stopping transmission of the pain impulses from the affected region—for instance, by administration of sedatives, or electricity. Antidepressants are often used as an adjunctive treatment; originally they were used only to treat depression, but studies have shown that these medications can alleviate pain in certain situations (Antkiewicz-Michaluk et al 1991, Ardid & Guilbaud 1992, Ardid et al 1992, Bank 1994, Danyaz et al 1986). Furthermore, they may have the added benefit of helping the patient to sleep at night. Also antiseizure medication may help relieve certain types of pain by reducing abnormal electrical discharges in damaged nerves.
3. Reduce reception of the impression of pain in the brain by use of drugs.

Medications that are prescribed are usually of two types: painkillers and anti-inflammatory drugs. The first type includes narcotic painkillers, which are often used to treat acute pain or cancer pain and are seldom prescribed for chronic pain. The latter type includes aspirin-like drugs, which are the most commonly used medications of this type. These not only reduce swelling and irritation but can also relieve the pain.

In contrast with Western medicine, TCM practice is to take a detailed history from the patient, including sleep, emotions, diet, exercise, and any operations, and combine this with an examination of the tongue, pulse, skin colour, stool, urine, hair condition, breathing, and so on, before making a diagnosis. In treatment, herbs and acupuncture can be applied in combination or separately; they are used to stimulate the Qi and Blood circulation in the body. The treatment aim is to restore the balance between Yin and Yang in the body, and Qi and Blood circulation in the channels as a whole, thereby influencing the person's entire health and dispelling the pain. There is some similarity between the method of treating pain in TCM and in Western medicine, in that, in the latter, sedatives are used to calm the brain, and in TCM the same end is achieved by means of methods to calm the Mind (Shen). To calm the Mind is in fact to regulate the physiological function of the Heart; this is because the Heart is the root of the response to the pain.

To treat the pain successfully, simultaneous application of acupuncture and herbal medicine treatment is recommended. To achieve the therapeutic effect the following steps have to be followed:

- remove the pathogenic factors, so as to diminish or eliminate the causes of stagnation of Qi and Blood; this is an important step to avoid a vicious circle
- promote the Qi and Blood circulation, restore Qi and Blood levels and harmonise the Zang-Fu organs and channels
- calm the Mind and regulate the Heart, so as to diminish the pain
- prevent recurrence of the pain.

Treatment procedures

CAUSATIVE TREATMENT

The differentiation process should first be employed to establish the cause for each syndrome. If this step is not followed the treatment may be wrong or inaccurate. Causal treatment is the root treatment, as it is a unique way of preventing a vicious circle, and includes dispelling of Exogenous pathogenic factors, smoothing the emotions, regulating the Internal Zang-Fu organs, and avoidance of inappropriate diet, an irregular lifestyle and injury, so the Qi and Blood can circulate freely, and pain disappears. Generally speaking, in a patient with pain, the root cause should be treated first if the case is chronic, or if an acute case is not of a serious nature.

SYMPTOMATIC TREATMENT

Treatment of the symptoms, or secondary cause, is appropriate in the following circumstances:

- if the patient has a single symptom that does not appear to have any root cause, or
- if the pain is acute, or if the pain though chronic is of a serious nature.
Treatment of the root cause and symptoms at the same time is the most common approach in the treatment of pain, especially in chronic cases. This method is used particularly when the case is rather complicated.

PATHOGENIC TREATMENT

Since the main mechanism of pain is disorder of Qi and Blood circulation, it is necessary to restore this to normal. Treatment includes methods to circulate the Qi and Blood, to eliminate the Qi and Blood stagnation and to tonify the Qi and Blood. When these steps are employed to maintain the free flow of Qi and Blood, the pain vanishes.

Acupuncture and moxibustion are useful for treating local trigger points (Ah Shi points), or other points in the vicinity chosen according to the channel, because they can temporarily restore the normal circulation of Qi and Blood in the body.

TREATMENT TO CALM THE MIND

Acupuncture and herbal medicine can calm the Mind and regulate the Heart so as to inhibit nerve impulses from the disordered Qi and Blood circulation being sent to the Heart. There exist many effective points and herbs that can alleviate pain rapidly. Achievement of this effect doesn’t mean that the causative pathogenic factors are totally eliminated, but rather that the sensitivity to the pain is diminished. However, it is only symptomatic treatment. Based upon this reasoning, some points that calm the Mind and tranquilise the Heart include HT-3 Shaohai, HT-7 Shenmen, PC-6 Neiguan, GB-20 Fengchi, GV-20 Baihui and Extra Sishencong, and these should be combined with the treatment for the aetiology and pathology.

PREVENTATIVE TREATMENT

TCM also emphasises the importance of the prevention of pain. For this, acupuncture and herbal medicine can be applied in combination or in separation. Each of them can regulate the level of Qi and Blood, maintain the free flow of Qi and Blood in the body, improve the body’s resistance from pathogenic invasion, harmonise the internal Zang-Fu organs and smooth the emotions. All these elements of prevention of TCM significantly make it different from the treatment approach of modern medicine.

Treatment for the prevention of pain varies according to the primary cause of the pain. In headache, for instance, if the cause is Exogenous invasion, then the treatment methods used aim at raising the body’s resistance. In cases of pain caused by stagnation of Qi and Blood due to too much anger, stress and frustration, the preventative treatment method used is to smooth the Liver, circulate the Qi and eliminate the Blood stagnation. If there is blockage of Clear Yang due to accumulation of Damp, the treatment used should include avoidance of eating too-rich or fatty food and elimination of alcohol so as to prevent accumulation of Damp in the body, as well as a method to activate the Spleen and Stomach so as to maintain normal transportation and transformation of food and water. Where there is deficiency of Kidney-Essence, prevention should include reducing excessive sexual intercourse in order to preserve the Essence. In cases of deficiency of Qi and Blood, a method should be used to tonify the Qi and Blood, activate the Spleen and tonify the Kidney-Essence so as to produce more Qi and Blood. In addition the patient should take regular physical exercises to activate the normal circulation of Qi and Blood, and maintain good function of the Zang-Fu organs.

Therapeutic principles

Depending on the aetiology, the clinical symptoms and the localisation of the pain, different therapeutic principles should always be taken into account so as to treat correctly. Some of the main principles are as follows.

TO DISPEL WIND AND ELIMINATE COLD (QU FENG SAN HAN)

This method is used to treat pain syndrome due to invasion of Wind-Cold, which is manifested as an aversion to cold, a slight fever, chills, general body pain, headache, toothache, abdominal pain, joint pain, a thin and white tongue coating and a superficial and tight pulse.

TO DISPERSE WIND AND CLEAR HEAT (QU FENG QING RE)

This method is indicated in pain syndrome due to invasion of Wind-Heat. The manifestations of this are a high fever, an aversion to cold, body pain, joint pain, headache, abdominal pain, a red tongue with a thin and yellow coating and a superficial and rapid pulse.
TO CLEAR HEAT AND REMOVE TOXINS (QING RE JIE DU)

This method is applied to treat pain syndrome due to invasion of Toxic Heat or accumulation of Excessive Heat in the body. The manifestations of this are fever, restlessness, insomnia, headache, thirst, constipation, or redness, heatness, swelling and pain of the face, joints, skin, and so on, a red tongue with a yellow coating and a forceful and rapid pulse.

TO DISPEL WIND AND MOISTEN DRYNESS (QU FENG RUN ZAO)

This method is used to treat pain syndrome caused by invasion of Wind-Dryness. The manifestations of this are an aversion to cold, fever, throat pain with dryness, thirst, a dry nose, chest pain, a dry cough with a non-productive cough, or a cough with blood breaks in the phlegm, dry skin and mouth, slight constipation, a thin and dry tongue coating and a superficial pulse.

TO DISPEL WIND, ELIMINATE COLD AND RESOLVE DAMP (QU FENG SAN HAN LI SHI)

This method is used to treat pain syndrome resulting from invasion of Exogenous Wind, Cold and Damp. The manifestations of this are an aversion to cold, a slight fever, generalised body pain or joint pain with heaviness, headache with a heavy feeling, or even oedema of the body or the joints, a white and greasy tongue coating and a superficial and slippery pulse.

TO DISPEL WIND, CLEAR HEAT AND RESOLVE DAMP (QU FENG QING RE LI SHI)

This method is applied to treat pain syndrome resulting from invasion of Wind, Heat and Damp, manifested as fever, thirst, painful joints and muscles with redness and heatness, limitation of joint movement, a red tongue with a yellow coating and a superficial and tight pulse.

TO SMOOTH THE LIVER AND REGULATE THE Qi (SHU GAN LI QI)

This is the most important method to treat pain syndrome when there is retardation of the Qi circulation, or even stagnation of Qi and Blood. This treatment varies depending on whether Qi stagnation or Blood stagnation predominates. If Qi stagnation is the main problem, and Blood stagnation is secondary, the treatment should focus on the Qi circulation, in combination with a method to circulate the Blood. If the problem is primarily one of Blood stagnation, and Qi stagnation is of lesser importance, treatment should focus on the Blood circulation. However, if there is simultaneous stagnation of both Qi and Blood, the method should also aim to circulate Qi and Blood simultaneously.

TO ELIMINATE BLOOD STASIS AND RESOLVE PHLEGM (QU YU HUA TAN)

This method is used to treat stubborn pain in the joints, muscles, channels and Interior organs, which may persist for years, due to stagnation of Blood with accumulation of Phlegm in the collaterals. According to TCM, persistence of any sickness may cause impairment of the collateral, leading to stagnation of Blood. It manifests as severe muscle pain, joint pain, limitation of joint movement, deformity of the joints, atrophy of the muscles, swelling of the joints and muscle, heaviness of the body, purplish skin, a purplish tongue with a greasy coating and a wiry and slippery pulse. To treat this sort of pain, the only method is to ensure free circulation of the Qi and Blood in the body.

TO TONIFY THE Qi AND BLOOD (BU Qi YANG XUE)

This method is applied to treat pain syndrome due to lack of nourishment of the body. Because of the Qi deficiency, the power of the Qi to promote Qi and Blood circulation is weakened, leading to slowing of Qi and Blood circulation, so stagnation of Qi and Blood develops. It is obvious that this type of pain is one of deficiency. It manifests as a dull pain, a slight pain, intermittent pain, pain that is aggravated by exertion and alleviated by rest, a feeling of tiredness, shortness of breath, dizziness, poor memory, a pale complexion, a pale tongue with a thin and white coating and a deep, thready and weak pulse.

TO NOURISH THE LIVER AND KIDNEY (ZI YANG GAN SHEN)

Since the Liver stores the Blood, and the Kidney stores the Essence, the Blood and Essence can be mutually
nourished, thus it is said that the Liver and Kidney are derived from the same source (Gan Shen Tong Yuan). In cases of deficiency of Liver and Kidney, the tendons and bones will not be properly nourished. This leads to chronic lower back pain, neck pain, knee pain, heel pain, or pain in other joints, weakness of the body, a feeling of tiredness, vulnerability to bone fracture, hair loss, poor concentration, dizziness, tinnitus, a thin tongue coating and a deep and weak pulse.

TO WARM THE INTERIOR AND RELIEVE PAIN (WEN LI ZHI TONG)

This method is used to treat epigastric pain, abdominal pain or lower back pain due to deficiency of the Yang of the Spleen, Stomach or Kidney. The clinical manifestations are chronic pain, alleviation with massage and pressure, a feeling of tiredness, coldness of the hands and feet, an aversion to cold, a pale complexion, diarrhoea, nycturia, lower back pain, impotence, a pale tongue with a thin and white coating and a deep, threadly and slow pulse.

In practice the causative factors for different types of pain are seldom pure, but mostly mixed, so the therapeutic rules need to be adapted according to the predominant pathogenic factors.

Beside causal treatment of Wind, Cold, Damp and Heat factors, attention should be directed to the congenital or acquired constitutional factors: also, any underlying diseases must be diagnosed and treated. For example, it is very important to check for deficiency of Stomach Qi, Defensive Qi, Original Qi, the general state of the Ying Qi or Yang Qi, and so on.

In chronic cases especially, when the pain has persisted for a long time, not only is it important to circulate the Qi and Blood, or warm the channels if there is severe pain due to Cold, but also the following principle must be considered.

CHANNEL-INDUCING METHODS (YIN JING BAO SHI)

This is a complementary therapeutic method and principle, which involves the selection of particular herbs that can direct the other ingredients in a formula to work on the affected channels or sites.

The following herbs conduct the other ingredients in the formula towards particular areas:

- Chai Hu Radix Bupleuri directs towards the lesser Yang channel
- Bai Zhi Radix Angelicae Dahuricae directs towards the Bright Yang channel
- Gao Ben Rhizoma et Radix Ligustici directs towards the Greater Yang channel.

Channel and point palpation

TCM practitioners must carry out careful examination of the body surfaces so as to detect any abnormalities such as points of tenderness, warmth, skin eruptions and subcutaneous nodules. These phenomena are then linked to the pathology of a neighbouring channel.

Method of examination

The thumb is rubbed lightly over the skin along the course of a channel, or the thumb is used together with the index finger to knead the skin gently in order to detect alterations in the superficial cutaneous layers. A greater degree of pressure may be needed to probe the deeper layers of skin. It is important that the pressure be uniform, however, and that the clinician notes any differences between the same channel on the left and right sides of the body. Ordinarily, examination begins along the channels of the back and then proceeds to the chest, abdomen and limbs. Particular attention should be given to special points such as the Back Transporting (Shu) points, Front Collecting (Mu) points, Source (Yuan) points, and Accumulation (Xi) points.

Abnormalities

These include subcutaneous nodules, area of tenderness, hard or flaccid muscle tissue, and indentations, or discoloration of the skin or change in its temperature. Once discovered, it is necessary to determine whether the abnormality reflects symptoms of Excess or Deficiency in the related channel.

Clinical application

The following method is used in examination of the back. The thumb is pressed along the left and right sides of the spinous processes (the medial course of the Bladder channel), generally beginning beside the twelfth thoracic vertebra and working upward to the first thoracic vertebra, and then from the sacrum up to the lumbar vertebrae. When this is complete, the skin surface in the vicinity of the ilium and shoulder blades may be similarly palpated.
In addition to the abnormalities discussed above, attention should be paid to the position of the spinous processes and any abnormalities in the tissue tension of the paraspinal musculature. Such areas may be sensitive to the touch. The practitioner should also check the vertebrae to see whether they are evenly spaced or if there is any scoliosis.

If any abnormalities are found that indicate a strictly local problem these are treated accordingly. The remaining may be regarded as External manifestations of an internal disease:

- commonly, abnormalities discovered between the first and third thoracic vertebrae suggest an illness related to the Heart
- those between the first and fourth are related to the upper limbs
- those between the second and fifth are related to the Lung and bronchioles
- those between the fifth and eighth are related to the Stomach and duodenum
- those between the eighth and tenth are related to the Liver, Gall Bladder and pancreas
- those between the tenth and twelfth are related to the Stomach and intestines
- those between the twelfth and the second lumbar are related to the Kidney and urinary system
- those between the first and fourth lumbar vertebrae are related to the lower limbs
- those in the sacral region are related to the reproductive organs.

Because these lines running parallel to the spine correspond to the course of the Bladder channel, the Back Transporting points along this channel are frequently palpated for diagnostic purposes, as are the Front Collecting points on the chest and abdomen. In practice, these points are considered the primary diagnostic indicators. The acupuncture points on neighbouring channels may also be checked for reaction—for instance, the Front Collecting point LU-1 Zhongfu and the neighbouring point Kl-27 Shufu may reflect the condition of the Lung and bronchioles.

When palpating points on the limbs, the Accumulation points are considered to be of primary importance, and the neighbouring points are secondary; for example, the Accumulation point ST-34 Liangqui and the neighbouring point ST-36 Zusanli may both reflect Stomach disease.
Selection and combination of acupuncture points

Selection of acupuncture points

Acupuncture treatment consists of the application of a few points at specific places on the body. Thus, the selection and combination of points in an acupuncture treatment is most important. Since selection of points along the channels is guided by the theory of Zang-Fu organs and channels, it is essential for practitioners to have a full understanding of the following so as to be able to choose the correct points:

- physiology and pathology
- the course of the channels
- the Exterior-Interior relationship of Yin and Yang
- the function, and difference and characteristics of the points.

Selection of points along the course of the channels is one of the basic principles of acupuncture treatment, and is performed according to the theory that disease is related to channels. In practice the points are selected from the channel to which the affected organ is related; or from related channels according to the relations between the Zang-Fu organs and channels; or from several channels.

There are three principles for point selection: local point selection in the vicinity of the pain, distal point selection and symptomatic point selection. Each may be used in combination, or independently of the others.

Local point selection

This is the selection of points in the locality of the pain—for instance, pain in the head, forehead, neck or arm can be treated by using the points in the vicinity. In cases of elbow pain, LI-11 Quchi and LU-5 Chize can be selected to promote the circulation of Qi and Blood in that region; CV-12 Zhongwan can be selected to treat epigastric pain; GB-20 Fengchi can be chosen to treat headache and neck pain in the occipital region.

This method also includes selection of adjacent points close to the pain. For instance, ST-21 Liangmen can be used as an adjacent point to CV-12 Zhongwan to treat stomach pain; LI-10 Shousanli can be used as an adjacent point to LI-11 Quchi to treat painful elbow. Adjacent points may be applied independently or in combination with the local points.

Distal point selection

This is the selection of points far from the sides of pain, and usually below the elbow and knees. This method is often used to treat pain caused by disorder of Internal Zang-Fu organs; for instance, ST-44 Neiting and LI-4 Hegu are used to treat toothache due to Stomach-Heat.
Special point selection

Stream points

It was stated two thousand years ago in the Neijing that Stream (Shu) points can be used to joint and limb problems. These points are indicated in painful joints, stiff joints, joint deformity, joint swelling as well as injury in the joints. Also, these points can also be used as inducing points to conduct the treatment to the affected parts of the limbs.

Source points

As the name implies, Source (Yuan) points are the points where the Original Qi resides. On the Yang channels, the Source points are the points just proximal to the Stream points. On the Yin channels, they are the same as the Stream points.

The Source points are said to be responsible for regulation of the Original Qi in both the interior organs and the channels, so they are used for the treatment of diseases that affect the organs, and problems in those channels. Generally speaking, Source points are really good only for blockage of the channels resulting from Excessive pathogenic factors. In this treatment, they are often applied together with the Connecting points. This is because the channels are subdivided into channels and collaterals, and whereas the Source points can regulate the channels, the Connecting points can harmonise the collaterals, thus both channels and collaterals are treated together.

Connecting points

The place where a Connecting Vessel splits from a main channel is called Connecting (Luo) point. Each channel has its own Connecting point—the 12 regular channels and two of the extraordinary channels, the Governing Vessel and the Directing Vessel—and there is in addition a Connecting point from the Spleen: the Spleen Connecting vessel. So, in total, there are 15 Connecting points.

Classically speaking, the Connecting points have two major applications:

- they can be used in the treatment of Interior–Exterior coupled organ problems
- they can also be used in the treatment of Connecting Vessel symptoms.

Since these points directly connect to the collateral, in fact they have a third function, which is to harmonise and promote the circulation in the collateral. It is true that not all diseases affect the channels and Interior organs. In a lot of cases, pathogenic factors may attack only the collaterals, especially in cases of pain at the superficial levels.

As was mentioned in Source points, when treating pain the Source points and Connecting points are often combined so as to regulate both the channels and collaterals.

Accumulation points

Accumulation (Xi) points (or Cleft points) are the place where Qi and Blood accumulate in the channels. These points are very important in dealing with pain, both in diagnosis and in treatment.

In terms of diagnosis, a sharp or intense pain on pressure, or redness, swelling, hardening, a tingling 'electric' feeling or the formation of nodulations indicate Excess, whereas a dull, mild, slight or intermittent pain indicates Deficiency.

In terms of treatment, these points are often used to treat stubborn and acute cases. In treating pain, these points are very effective in relieving pain involving the organs, channels or collaterals. Therefore, in some cases they can be punctured first of all, so as to sedate the pain as soon as possible. However, such treatment can only be considered as symptomatic—that is to say, it doesn’t deal with the cause of the pain. A root treatment should be followed immediately after application of these points.

Eight Gathering points

The following eight points have special functions on the organ or substance for which they are named. They can be applied for pain originating from either Excess or Deficiency. They can in addition be used as the inducing points to lead the treatment to the affected areas.

**BL-11 Dashu**

This is the Gathering point for the Bones. In case of pain related to bone disorder, use of this point is advisable. For instance, in rheumatoid arthritis there is stabbing finger pain, bone deformity and swelling of the hand. Points should be used that promote circulation of the Blood, smooth the channels and sedate the pain. However, BL-11 should be added simultaneously in order to strengthen the bones.

**GB-39 Xuanzhong**

This is the Gathering point for the Marrow. This point is often applied to treat pain due to deficiency of Blood, since the Marrow produces Blood. Moreover,
since the Marrow nourishes the Bones, thus this point is often combined with other points to treat bone problems due to deficiency. For instance, lower back pain in senile people is commonly due to weakness of the Liver and Kidney, thus the points to tonify the Liver and Kidney should be used together with GB-39 in order to strengthen the bones. It is clear to see that this point is indicated only in chronic cases.

**GB-34 Yanglingquan**

This is the Gathering point for the Tendons. It is effective for treating pain in the Tendons originating from both Excessive and Deficient causes. For instance, in the treatment of sciatica, no matter the cause, this point should be coupled with the local point and distal points to eliminate pathogenic factors and relieve the pain. In treating acute ankle sprain, which is usually caused by stagnation of Blood in the channels, this point should be punctured first to relieve the pain, followed by needling at local and distal points to eliminate Blood stasis.

**CV-17 Tanzhong**

This is the Gathering point for the Qi. This point is mostly used to treat general stagnation of Qi or stagnation of Qi in the chest, Lung, Heart or Liver. So it is clear to see that this point is usually not indicated in deficiency of Qi.

**BL-17 Geshu**

This is the Gathering point for the Blood. It is indicated in both deficiency of Blood and stagnation of Blood. Also this point is very effective for clearing Heat in the Blood, and is indicated in the generation of Heat caused by over-to-long Blood stagnation, or invasion of Blood by Excess-Heat or Deficient-Heat.

**LU-9 Taiyuan**

This is the Gathering point for the vessels. Generally speaking, this point is often indicated in pain due to stagnation of Blood in the vessels.

**LR-13 Zhangmen**

This is the Gathering point for the Zang organs. It is indicated in pain due to disorder of the Zang organs. Of course, it should be used together with other points to treat the affected organs. For instance, in treating pain due to Damp resulting from weakness of the Spleen, LR-13 can be applied in combination with SP-3, SP-9 and ST-40 to activate the Spleen and resolve the Damp.

**CV-12 Zhongwan**

This is the Gathering point for the Fu organs. This point has the function of promoting the digestion and transportation functions in the Fu organs. However, it is particularly indicated in pain due to disorder of Stomach and Large Intestine.

**Front Collecting points**

The Front Collecting (Mu) points are those points that are located on the chest and abdomen where the channel Qi collects. Each Zang-Fu organ has a Front Collecting point. These points can be found directly above or near to the organ to which they are related. Generally speaking, when there is disorder of the organ, there can be found some pathogenic reaction at these points, including tenderness, lumps, hardening, redness, blistering, a hot feeling, depression and swelling. Thus the Front Collecting points can be used for diagnostic purpose to determine whether there is disorder of the interior Zang-Fu organ, or of the channels.

The Front Collecting points can also be used as therapeutic points. In this case, they should be combined with other points to treat the root causes.

**Mother–Son points**

This is the method expounded in the Nanjing (c. AD 198, new edition Nanjing College of Traditional Chinese Medicine, 1979) based on the combination of the theory of the Five Elements and the nature of internal Zang-Fu organs. In the treatment, the Mother points should be tonified in cases of deficiency of the interior organs, and the Son points should be reduced in cases of Excess in the interior organs. For instance, the Lung corresponds to Metal. According to Five Element theory, Metal produces Water, so the Water point from the Lung channel is the Son point; this is LU-5 Chize. Thus, in cases of Excess in the Lung, LU-5 should be needled using the reducing method. Furthermore, according to the Five Elements, Earth is the mother of Metal, so LU-9 (the Earth point) is the Mother point. In cases of deficiency, LU-9 Taiyuan should be needled using the tonifying method.

**Back Transporting points**

Although the Back Transporting (Shu) points are located on the Bladder channel, they are also the places
where Qi passes through all named organs. These points can be used to diagnose and to treat the organ with which they are associated. Disorder of an Interior organ can be detected by finding tenderness, swelling, hardening, blister, or some other abnormality when palpating on the corresponding point. For instance, Liver disorder can often be detected by palpating at BL-18 Ganshu; in most cases, there is tenderness, hardening or discoloration. This point can also be needled to treat disorder of Liver. The Back Transporting points are indicated in pain due to disorder of Interior organs rather than superficial complaints on the channels, skins, muscles and tendons resulting from invasion of External factors.

The four Command points

The Command points govern particular parts of the body. They include the following:
- ST-36 Zusanli commands the abdomen
- LI-4 Hegu commands the head, face and mouth
- LU-7 Lieque commands the head and neck
- BL-40 Weizhong commands the back of the body.

These points are selected when the parts of the body they command are involved in the problem. Thus they can be leading points to bring the treatment to certain parts of the body. However, they can only be applied together with other points to treat the root causes.

Eight Confluence points

The eight Confluence points are located on the limbs; each is linked with one of the eight extraordinary channels. They are: PC-6, SP-4, TE-5, GB-41, LU-7, KI-6, SI-3 and BL-62. These eight points are very important in the treatment of pain. These eight Confluence points can also be considered as the opening points and leading points of the extraordinary channels. In practice, they can be subdivided into four groups:

PC-6 Neiguan and SP-4 Gongsun. These are indicated in Heart pain, Stomach pain and chest pain. When these two points are combined, they can regulate Qi and Blood in the Heart, Stomach and chest. They can also regulate the Penetrating Vessel (Chong Mai) and cause the Qi to descend, and are indicated in belching, acid regurgitation, nausea, vomiting, and uprising of Qi from the abdomen to the chest.

SI-3 Houxi and BL-62 Shenmai. These are indicated in pain at the inner canthus, pain at the back of the neck, ear pain, shoulder pain and back pain caused either by invasion of External factors, or disorder of the Internal Zang-Fu organs. They are used only to treat pain at places where covered by the Greater Yang channels.

Since this combination can open the Governing Vessel, it is widely used to treat all kinds of back pain due to blockage of this channel.

TE-5 Waiguan and GB-41 Zulingqi. These are indicated in pain at the outer canthus, pain behind the ear, cheek pain, and pain at the side of the neck or shoulder. This combination is specially indicated in pain on the sides of the body due to invasion of external factors or stagnation of Liver-Qi and disharmony of the Gall Bladder.

LU-7 Lieque and KI-6 Zhaohai. These are indicated in chest pain, throat pain and pain at the epigastric regions. Generally speaking, this combination is very effective for treating chronic pain above the waist resulting from deficiency of the Yin of Lung and Kidney.

Six Lower Sea points

Each of the three Yang channels of hand and three Yang channels of the foot has a Lower Sea (He) point around the knee. They are:
- ST-36 Zusanli for the Stomach
- ST-37 Shangjuxu for the Large Intestine
- ST-39 Xiajuxu for the Small Intestine
- GB-34 Yanglingquan for the Gall Bladder
- BL-40 Weizhong for the Bladder

Actually, these six Lower Sea points are a kind of symptomatic treatment points. They are usually used in combination with the corresponding Front Collecting or Back Transporting points. For instance, in cases of abdominal pain due to accumulation of Excess-Heat in the Bright Yang Fu organs manifesting as abdominal pain, constipation, thirst, a large appetite, a foul smell in the mouth, a red tongue with a yellow and dry coating and a rapid and forceful pulse, ST-37 should be applied together with ST-25 Tianshu, ST-40 Fenglong, ST-44 Neiting and LI-11 in order to clear the Heat, drain the Stomach and Large Intestine and sedate the pain.

Ah Shi points

Since these points are especially sensitive to palpation and pressing, they usually reveal blockage or disorder of channels or Interior organs. However, the practitioner should remember that a discovery of a sensitive Ah Shi point doesn't mean the problem is only in the locality, as it can also reflect some disturbance at a
distal place or an Interior organ. Moreover, Ah Shi points can be used only as the symptomatic treatment. They have to be used in combination with other points that treat the root causes.

**Symptomatic point selection**

Selection of local and distal point is based upon the distance of the points from the site of the pain; however, some diseases are not local but systemic in nature, and can be treated at those points that have long been associated with relieving a particular disease. Such points include the eight Confluence points and the six Lower Sea points.

Certain individual points have also traditionally been found useful for treating specific symptoms. For instance, GV-14 Dazhui is used for reducing fever, GV-26 Renzhong for reviving unconscious patients, PC-6 Neiguan for relieving nausea and vomiting, ST-40 Fenglong for eliminating Damp-Phlegm in the body and ST-36 Zusanli for activating the Spleen and tonifying the Qi and Blood.

**Combination of points**

In addition to the method of individual point selection outlined above, there are several traditional methods of combining one point with another in an acupuncture prescription. These techniques are flexible, permitting much variation according to the particular needs of the case.

**Combining local points and distal points**

This method is the most popular in everyday practice. In this, a point (or points) at or near the place of the diseases (the local point(s)) would be combined with distal points that are traditionally considered to have an effect on the disordered area. For example, in Stomach disease, the local points CV-12 Zhongwan and ST-21 Liangmen, and the distal points PC-6 Neiguan and ST-36 Zusanli could be used together.

When treating pain, the practitioner is advised to use a greater number of distal points to treat acute pain, and a greater number of local points to treat chronic pain.

**Combining points on the front with points on the back**

The front includes both the chest and abdomen, and the back includes both the back and waist. In this method, points on both the front and back appropriate to a particular disease are used in combination. It employs simultaneous use of the Front Collecting points and Back Transporting points to increase the therapeutic effect of both. For instance, in Spleen disease, both LR-13 Zhangmen on the front and BL-20 Pishu on the back can be needled in tandem. This method of point selection is often used to treat pain due to Internal Zang-Fu organs. If, in contrast, pain is caused by channel problems, for instance channels blockage, symptomatic point selection is more often carried out.

**Combining points on the Yang channels and the points on the Yin channels**

Each of the channels has a paired channel, and they form a Yin and Yang relationship. By combining a point on a Yang channel with another on its paired Yin channel, the practitioner can obtain a greater effect than if needling either point separately. Examples include: combining ST-36 Zusanli on the Stomach channel with SP-4 Gongsun on the Spleen channel for Stomach disease, or combining LU-9 Taiyuan on the Lung channel with LI-4 Hegu on the Large Intestine channel for cough. The most well-known combination of this kind is between the Source point on the channel primarily affected by a disease, and the Connecting point on the channel with which the first has a Yin–Yang relationship. In this combination, the Source point is called the ‘host’, and the Connecting point is called the ‘guest’. For example, a disease affecting the Lung channel may be treated through that channel’s Source point, LU-9 Taiyuan, in combination with the Connecting point of its Yang partner the Large Intestine channel, LI-6 Pianli. Conversely, a disease affecting the Large Intestine channel could be treated by that channel’s Source point, LI-4 Hegu, together with the Connecting point of the Lung channel, LU-7 Lieque.

**Combining points above with points below**

‘Above’ refers to points on the arms and above the waist, and ‘below’ to points on the legs and below the waist. However, this method of point combination is mostly commonly practised on the limbs. For instance, in cases of Stomach disease, PC-6 Neiguan on the arm may be combined with ST-36 Zusanli on the leg. For sore throat or toothache, LI-4 Hegu on the hand can be combined with ST-44 Neiting on the foot.

Traditionally, a distinctive use of the above-below combination was made with respect to the confluence points of the eight extraordinary channels. A confluence point on one of these channels affected by a
disease above would be combined with a confluence point on another extraordinary channel below. For example, diseases of the Heart, chest and abdomen are related to the Yin Linking channel and the Penetrating channel; therefore, PC-6 Neiguan, the Confluence point of the former on the arm (above), and SP-4 Gongsun, the Confluence point of the latter on the foot (below), are selected as a combination for needling.

Combining points on the left with the diseases on the right

Because channel points are bilateral, it is common to treat diseases of the internal organs by manipulating the same points on both sides in order to strengthen the effect. For example, ST-36 Zusani on both legs can be needled to treat diseases of the Stomach. Furthermore, because the channels on the right side intersect with those on the left, a point on the right may be chosen to treat disease or pain on the left side of the body, and vice versa. For instance, in the case of hemiplegia, the practitioner may select not only a point on the side affected by the paralysis, but also the same point on the healthy side.

Combining corresponding points

If the body is subdivided into upper and lower parts, it is clear to see that there is a correspondence between the upper and lower limbs. This implies that, for points on the shoulders, elbows, wrists and fingers in the upper limbs, there are corresponding points on the hips, knees, ankles and toes in the lower limbs—that is, there are points on the shoulders corresponding to points on the hips, elbows to knees, wrists to ankles and finally fingers to toes. Meridians in these corresponding places bear the same names, as Qi and Blood in these places can mutually influence each other.

By combining corresponding points the practitioner can treat painful areas by using points in the corresponding areas rather than in the painful area itself. For instance, in the treatment of shoulder pain along the Large Intestine channel, the practitioner can use the corresponding point from the channel that bears the same name on the hip (i.e. ST-30 Qichong), and vice versa. This method is especially indicated for treating most acute pain syndromes, and gives very good results. In some cases, if the pain is very localised and very acute, needling only one point can sedate pain. Attention should be paid here to diagnosis, as some cases of pain may have ruptured tendons or bone that are fractured or even broken. The following is a list of suggested corresponding points:

- **Shoulder to hip**: HT-1 Jiquan to KI-11 Henggu, PC-2 Tianquan to LR-12 Jima, LU-2 Yunmen to SP-12 Chongmen; LI-15 Jianyu to ST-30 Qichong, TE-14 Jianli to GB-30 Huantiao, SI-10 Naoshui to BL-36 Chengfu.
- **Elbow to knee**: HT-3 Shaohai to KI-10 Yinggu, PC-3 Quze to LR-8 Ququan, LU-5 Chize to SP-9 Yinlingquan; LI-11 Quchi to ST-35 Dubi, TE-10 Tianjing to GB-34 Yanglingquan, SI-8 Xiaohai to BL-40 Weizhong.
- **Wrist to ankle**: HT-7 Shenmen to KI-3 Taixi, PC-7 Daling to LR-4 Zhongfeng, LU-9 Taiyuan to SP-5 Shanggu; LI-5 Yangxi to ST-41 Jiechi, TE-4 Yangchi to GB-40 Qixu, SI-4 Wangu to BL-62 Shenmai.

### Point prescriptions

When selecting points for a prescription, the number of points in prescription should be as few as possible. In practice, four to six points are selected to treat acute pain, or mild pain, or with persons of weak constitution. For treating severe pain, or chronic pain, since they are complicated in pathology, the practitioner should use a larger number of points (eight to ten) to produce stronger stimulation. After a few initial treatments, points may be added or subtracted as the condition requires.

When treating a nervous patient for the first time, the practitioner should needle fewer points, increasing the number in later treatment when the patient feels more accustomed to acupuncture.

Each acupuncture point has its own distinctive characteristics, yet those on the same channel or in the same locality can produce certain effects in common. It is wrong to needle the same point for too many times in the same treatment series, as the efficacy of these points will diminish. Rather, other points with similar characteristics should be substituted, or a similar prescription made up of different points should be used instead.

### Frequency of treatment

A small number of cases of acute pain require more than one treatment in a single day. Most cases of chronic pain are treated once every 1 to 3 days, or even once a week. After giving acupuncture treatment for a period of weeks, treatment should be suspended temporarily to rest the patient.
Pain in the entire body

This chapter deals with the occurrence of pain affecting the entire body, including joints, tendons and muscles, which may be accompanied by an aversion to cold, fever, sweating or lack of sweating, fatigue or even dysfunction of the limbs. Pain throughout the body can, according to TCM, be caused by disorders in the Internal organs and disturbance of the channels. There are many factors that may lead to this. They are differentiated in the following way: invasion of External Wind-Cold, invasion of External Wind-Damp, invasion of External Damp-Heat, stagnation of Liver-Qi, stagnation of Qi and Blood in the channels, deficiency of Qi and Blood, deficiency of Liver-Yin and Kidney-Yin and deficiency of Kidney-Yang. Entire body pain may be attributed to any of the following disorders in Western medicine: the common cold, influenza, leptospirosis, poliomyelitis, polymyalgia rheumatica, chronic fatigue syndrome (CFS), and fibromyalgia, etc.

Aetiology and pathology

Invasion of External Wind-Cold

Invasion of External Wind-Cold is one of the most common causative factors of pain throughout the body. The nature of Cold is contracting, so it may depress the Defensive Qi and lead to obstruction in the channels, muscles and tendons. Wind exists in every season, being able to invade the superficial layers and the upper part of the human body easily. When there is an invasion of External Wind-Cold in the body, the Qi and Blood will not be able to circulate freely to nourish the body and there will be contraction of the channels, muscles and tendons, leading to stagnation of Qi and Blood. This may cause pain throughout the body. Exposure to a cold environment without proper clothing and a direct invasion of Wind-Cold in people who sweat during the course of their work or from playing sports are the major causes.

Invasion of external Wind-Damp

Wind is a Yang pathogenic factor that frequently attacks the human body. It is often combined with other pathogenic factors. Damp is a substantial Yin pathogen; it has a heavy and sticky nature, easily blocking and damaging the circulation of Qi in the muscles. When Wind and Damp are combined together, they may obstruct the circulation of Qi and Blood and pain in the entire body follows.
Invasion of External Damp-Heat

An invasion of Exterior Damp may cause stagnation in the circulation of Qi, and persistence of Damp may cause transformation of Damp into Damp-Heat. Living or working in warm and humid conditions can lead to a direct invasion of External Damp-Heat into the human body. The External Damp-Heat may block the Qi circulation in the channels and muscles, leading to pain in the entire body.

Also, eating too much high-fat and sweet food and dairy products, or drinking too much alcohol, may damage the Spleen and Stomach, leading to the formation of Damp-Heat in the Middle Burner.

Stagnation of Liver-Qi

The Liver plays an important role in the emotions. It also regulates the Qi circulation and stores the Blood. Negative emotions, such as overstress and frustration, may cause stagnation of Liver-Qi, which in turn causes poor circulation of Blood and Body Fluids. In this way, the muscles and tendons as well as the channels will not be nourished sufficiently and pain in the entire body occurs.

Stagnation of Qi and Blood in the channels

Prolonged persistence of chronic diseases, incomplete dispensing of Wind-Cold, too much emotional disturbance, imbalance between warmth and cold and accumulation of Damp-Phlegm, may all cause a slowing down of the circulation of Blood, leading to Blood stagnation. Too little exercise may also result in stagnation of Qi and Blood. Physical strain and inappropriate operations may directly damage the muscles, tendons and channels, leading to stagnation of Blood. When Blood stasis blocks the muscles, tendons and channels, pain in the entire body occurs.

Deficiency of Qi and Blood

Excessive physical work as well as mental work may cause Spleen-Qi and Kidney-Qi to be consumed. When Spleen-Qi is not strong enough to produce Blood, this may result in deficiency of Blood. In women, chronic excessive blood loss during menstruation may immediately lead to deficiency of Blood. Chronic diseases could also cause a gradual consumption of Qi and Blood, leading to their deficiency. Moreover, excessive sexual activity or giving birth to several children may decrease Kidney-Essence, leading directly to a deficiency of Qi and Blood. In all these conditions, the muscles and tendons will not be nourished properly, leading to pain in the entire body.

Deficiency of Yin of the Liver and Kidney

Chronic febrile disease, improper treatment with hot herbs and even overeating spicy and hot food may gradually consume the Yin in the body. Poor constitution, old age and excessive sexual activities may also cause consumption of the Qi and Yin of the Kidney. The Liver and Kidney share the same origin, so deficiency of Kidney-Yin may cause deficiency of Liver-Yin. Where there is Yin deficiency, there will also be deficiency of Blood, thus the muscles, tendons and channels will not be properly nourished and pain in the entire body will follow.

Deficiency of Kidney-Yang

Long-standing Cold diseases or excessive use of Cold herbs may damage Kidney-Yang. A weak constitution, ageing, too many operations, as well as chronic sickness, may all induce the damage of Kidney-Yang, gradually leading to deficiency. Cold has the characteristics of stagnation and contraction. If there is deficiency of Kidney-Yang, the Qi and Blood in the body will stagnate, the body temperature will decrease and pain in the entire body will follow.

Treatment based on differentiation

Differentiation

Differentiation of External or Internal origin

Entire body pain can be caused either by invasion of external pathogenic factors or by internal disorder.

— If it is caused by invasion of External pathogenic factors, it is usually acute, and accompanied by External symptoms such as headache, fever, an aversion to cold, runny nose, coughing, etc.

— If it is caused by disorder of internal organs, it is chronic in nature and has no External symptoms.

Differentiation of character of the pain

— Entire body pain with an acute onset, fever and aversion to cold is usually caused by External pathological factors, such as Wind-Cold, Wind-Damp or Damp-Heat.

— If entire body pain is accompanied by acute occurrence of severe headache, stiff neck, slight fever, aversion to cold and no sweating, it is often due to invasion of Wind-Cold.
— Acute occurrence of entire body pain with an obvious heavy sensation in the body generally, soreness and numbness of the muscles and joints, fever, an aversion to cold, a poor appetite and loose stools, is usually caused by invasion of Wind-Damp.

— Entire body pain with a hot and heavy sensation, swelling of the joints, a poor appetite with bitter taste, fever, an aversion to cold, a thick yellow tongue coating and a slippery and rapid pulse, is usually caused by invasion of Damp-Heat.

— Chronic entire body pain with a wandering nature, which is aggravated by stress or emotional upset, with insomnia, irritability, palpitations, dull stomach or overeating, is caused by stagnation of Liver-Qi.

— Chronic pain in the body with a fixed location, or stabbing pain, history of trauma or operation, with aggravation of the pain at night, is caused by stagnation of Blood.

— Chronic pain in the entire body, soreness of the muscles, fatigue and dizziness is often due to Deficiency. Patients usually have a weak constitution and a history of chronic disease. If the main cause is deficiency of Qi and Blood, there will be shortness of breath, a poor appetite, a pale complexion, and so on. If it is deficiency of Kidney-Yin, there will be a sensation of heat in the palms and the soles of the feet, lower back pain with soreness, a low-grade fever, night sweating, and so on. If it is deficiency of Kidney-Yang, there will be a cold sensation, lassitude, an aversion to cold, cold limbs, a pale complexion, oedema, lower back pain with soreness, and so on.

**HERBAL TREATMENT**

**Prescription**

**MA HUANG TANG**
Ma Huang Combination
Ma Huang Herba Ephedrae 10 g
Gui Zhi Ramulus Cinnamomi 10 g
Xing Ren Semen Armeniacae 10 g
Qiang Huo Rhizoma seu Radix Notopterygii 10 g
Du Huo Radix Angelicae Pubescentis 10 g
Zhi Gan Cao Radix Glycyrrhizae Praeparata 6 g

**Explanations**

- Ma Huang promotes sweating and dispels Cold.
- Gui Zhi helps Ma Huang to dispel Cold and warm the channels.
- Xing Ren helps Ma Huang to regulate the circulation of Lung-Qi in order to eliminate the external Cold.
- Qiang Huo and Du Huo dispel Wind-Cold to relieve the superficial symptoms and stop the pain in the entire body.
- Zhi Gan Cao harmonises the actions of the other herbs in the prescription.

**Modifications**

1. If there is sweating, remove Ma Huang, and add Bai Shao Radix Paeoniae Alba 10 g, Sheng Jiang Rhizoma Zingiberis Recens 10 g and Da Zao Fructus Ziziphi Jujubae 10 g to harmonise Yin and Yang and to relieve the pain.
2. If there is headache, add Chuan Xiong Radix Ligustici Chuanxiong 10 g and Bai Zhi Radix Angelicae Dahuricae 10 g to eliminate Wind-Cold in the head in order to relieve the headache.
3. If there is a stiff neck, add Ge Gen Radix Puerariae 10 g and Bai Shao Radix Paeoniae Alba 12 g to nourish the tendons and regulate the circulation of Qi.
4. If there is severe pain with a cold sensation, add Gan Jiang Rhizoma Zingiberis 10 g and Yan Hu Suo Rhizoma Corydalis 12 g to warm the channels and relieve the pain.

**Patent remedy**

Jing Fang Bai Du Pian Schizonepeta and Ledebouriella Tablets to Overcome Pathogenic Toxin

**ACUPUNCTURE TREATMENT**

LI-4 Hegu, TE-5 Waiguan, GB-40 Qiu-xu, BL-40 Weizhong, BL-60 Kunlun and ST-36 Zusanli. Reducing
method is applied for these points. The points on the leg can be treated with moxibustion.

**Explanations**

- LI-4, the Source point of the Large Intestine channel, regulates the Qi circulation in the channels and relieves pain.
- TE-5, the Connecting (Luo) point of the Triple Burner channel, regulates the Qi circulation in the entire body and relieves the pain.
- GB-40, the Source point of the Gall Bladder channel, regulates the Qi circulation and relieves pain along this channel.
- BL-40, the Sea point of the Bladder channel, promotes the Qi circulation. BL-60, the River point, regulates the circulation of Qi. (These two points are used to relieve the pain along the Bladder channel.)
- ST-36, the Sea point of the Stomach channel, tonifies the Stomach-Qi and relieves pain along the Stomach channel.
- Moxibustion on acupuncture points on the legs may warm the channels and dispel External Wind-Cold and in this way relieve the pain.

** Modifications**

1. If there is headache, add GB-20 and LU-7 to regulate the Qi circulation and to relieve the headache.
2. If there is a stiff neck, add GB-21 and BL-10 to promote the Qi circulation and to relieve the pain.
3. If there is back pain, add BL-58, the Connecting point, and BL-63, the Accumulating point of the Bladder channel, to regulate the Qi circulation and to relieve the pain.
4. If there is joint pain, add some local Ah Shi points to regulate the Qi circulation and to relieve the pain. Treatment with moxa on these points is recommended.
5. If there is a fever and an aversion to cold, add GV-14 and LI-11 to induce sweating and to reduce fever.

**Case history**

A 33-year-old woman complained of pain in her entire body that had persisted for 15 days. The pain started after she caught a cold 2 weeks previously. When she visited her doctor he had prescribed some painkillers. She had had no relief of the pain, however, so she asked for acupuncture treatment. When she came to the acupuncture department, she had a low fever, an aversion to cold with no sweating, pain and soreness in the entire body, headache, low back pain, joint pain, cold limbs, a pale tongue with a white coating and a superficial pulse.

**Diagnosis**

Invasion of Cold in the channels.

**Principle of treatment**

Dispel External Cold, warm the channels and relieve body pain.

**Acupuncture treatment**

The points LI-4, LU-7, GB-20, GB-34 and BL-58 were needled daily with reducing method.

**Explanations**

- LI-4, the Source point of the Large Intestine channel, and LU-7, the Connecting point of the Lung channel, regulate the circulation of the Liver and promote sweating in order to dispel External Wind-Cold from the channels.
- GB-20, the Meeting point of the Gall Bladder channel and the Yang Linking channel, promotes the circulation of Qi, dispels External Cold and relieves the headache.
- GB-34, the Gathering point of the tendons, promotes the Qi circulation and relieves the pain.
- BL-58, the Connecting point of the Bladder channel, regulates the Qi circulation and relieves the pain.

After the first treatment, the patient sweated slightly and felt relief of the pain. The pain disappeared completely after the third treatment. Upon consultation a year later she reported having been free of pain since the treatment.

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**INVASION OF WIND-DAMP**

**Symptoms and signs**

Pain in the entire body with a heavy sensation, soreness and numbness of the muscles, headache with a heavy feeling, painful and swollen joints, low fever, a poor appetite, a thirst without a desire to drink, loose and sticky stools, a white and sticky tongue coating and a deep and slippery pulse.

**Principle of treatment**

Dispel Wind, eliminate Damp and relieve the pain.

**HERBAL TREATMENT**

**Prescription**

<table>
<thead>
<tr>
<th>Ingredient</th>
<th>Quantity</th>
</tr>
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<tbody>
<tr>
<td>Qiang Huo Sheng Shi Tan</td>
<td>10 g</td>
</tr>
<tr>
<td>Notopterygium Dispelling Dampness Decoction</td>
<td>10 g</td>
</tr>
<tr>
<td>Qiang Huo Rhizoma scu Radix Notopterygii</td>
<td>10 g</td>
</tr>
<tr>
<td>Du Huo Radix Angelicae Pubescents</td>
<td>10 g</td>
</tr>
<tr>
<td>Gao Ben Rhizoma et Radix Ligustici</td>
<td>10 g</td>
</tr>
<tr>
<td>Fang Feng Radix Ledebouriellae</td>
<td>10 g</td>
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</tbody>
</table>
Chuan Xiong *Rhizoma Ligustici Chuanxiong* 10 g  
Man Jing Zì *Fructus Viticis* 15 g  
Zhi Gan Cao *Radix Glycyrrhizae Praeparata* 6 g

**Explanations**
- Qiang Huo, Du Huo, Fang Feng, Man Jing Zì and Gao Ben promote sweating, dispel Wind and eliminate Damp in order to promote the pain.
- Chuan Xiong invigorates the circulation of Blood and promotes the circulation of Qi in the channels.
- Zhi Gan Cao harmonises the actions of the other herbs in the prescription.

**Modifications**
1. If there is headache, add Bai Zhi *Radix Angelicae Dahuricae* 10 g and Bo He *Herba Menthae* 6 g to dispel the Wind and relieve the headache.
2. If there is swelling of the joints, add Fang Ji *Radix Stephaniae Tetrandrae* 10 g and Fu Ling *Poria* 15 g to eliminate the Damp and promote urination.
3. If there is soreness of the muscles, add Mu Gua *Fructus Chaenomelis* 10 g and Yi Yi Ren *Semen Coicis* 10 g to eliminate the Damp and regulate the Qi circulation.
4. If there is heavy sensation in the body, add Can Sha *Excrementum Bombycis Mori* 10 g and Ze Xie *Rhizoma Alismatis* 15 g to promote urination and eliminate the Damp.
5. If there is a low fever, add Huo Xiang *Herba Agastachis* 6 g and Pei Lan *Herba Eupatori* 6 g to promote sweating and reduce the fever.
6. If there is a poor appetite, add Ban Xia *Rhizoma Pinelliae* 10 g and Sha Ren *Fructus Amomi* 6 g to dry the Damp and improve the appetite.

**Patent remedies**
- Tian Ma Qu Feng Bu Pian *Castrodia Dispel Wind Formula Tablet*
- Feng Shi Pian *Wind-Damp Tablet*

**ACUPUNCTURE TREATMENT**
- LU-7 Lieque, TE-6 Zhigou, SP-6 Sanyinjiao, SP-9 Yinlingquan, ST-36 Zusani, GB-34 Yanglingquan and BL-60 Kunlun. Reducing method is applied on these points.

**Explanations**
- LU-7, the Connecting point of the Lung channel, promotes the Qi circulation and dispels the Wind-Damp.
- TE-6 dispels the Wind, promotes urination and eliminates the Damp.
- SP-6, the crossing point of the Spleen, Kidney and Liver channels, and SP-9, the Sea point of the Spleen channel, eliminate the Damp and activate the Spleen.
- ST-36, the Lower Sea point of the Stomach regulates the Stomach-Qi and eliminates the Damp.
- GB-34, the Sea point of the Gall Bladder channel and the Gathering point for the tendons, regulates the Qi circulation and relieves pain in the tendons.
- BL-60, the River point of the Bladder channel, promotes the circulation of Qi and eliminates the Wind-Damp.

**Modifications**
1. If there is a low fever, add LI-4 and BL-20 to promote sweating, to eliminate the Wind-Damp and reduce the fever.
2. If there is joint pain, add BL-11, the Gathering point for the bones, BL-20 and local Ah Shi points to regulate the Qi circulation and relieve the pain.
3. If there is headache, add GV-20 and Extra Taiyang to promote sweating and relieve the headache.
4. If there is a poor appetite, add CV-12, the Front Collecting point, and BL-20, the Back Transporting point of the Stomach, to promote the Qi circulation and improve the appetite.
5. If there is numbness in the muscles, add SP-4, the Connecting point, to activate the Spleen and Stomach and reduce the numbness.

**INVASION OF DAMP-HEAT**

**Symptoms and signs**
Pain in the entire body with an acute onset, or chronic pain with an acute aggravation, a hot and heavy sensation in the entire body, swelling of the body, aggravation of the pain by heat, alleviation of the pain by cold, lumbago, scanty and yellow urine, constipation, fever and an aversion to cold, headache, a bitter taste in mouth, thirst, a red tongue with a thick yellow coating and a slippery and rapid pulse.

**Principle of treatment**
Clear Heat and eliminate Damp.
HERBAL TREATMENT

Prescription

BAI HU JIA GUI ZHI TANG
White Tiger Ramulus Cinnamomi Decoction
Shi Gao Gypsum Fibrosum 30 g
Zhi Mu Rhizoma Anemarrhenae 10 g
Gu Zhi Ramulus Cinnamomi 10 g
Qiang Huo Rhizoma seu Radix Notopterygii 10 g
Du Huo Radix Angelicae Pubescents 10 g
Jing Mi Semen Oryzae 15 g
Zhi Gan Cao Radix Glycyrrhizae Praeparata 6 g

Explanations

- Shi Gao and Zhi Mu clear the Heat and reduce the Fire.
- Gui Zhi dispels the Wind and eliminates the Damp.
- Qiang Huo and Du Huo help Gui Zhi eliminate the Wind and relieve the pain in the body.
- Jing Mi and Zhi Gan Cao tonify the Qi and protect the Stomach-Qi from being damaged by the other Cold herbs. Also, Zhi Gan Cao harmonises the actions of the other herbs in the prescription.

Modifications

1. If there are swollen and painful joints, add Qing Feng Teng Caulis Sinomenii 20 g, Hu Zhang Rhizoma Polygoni Cuspidati 15 g and Luo Shi Teng Caulis Trachelosperm 15 g to disperse the Wind, to eliminate the Damp-Heat and relieve the pain.
2. If there is fever, add Sheng Ma Rhizoma Cimicifugae 10 g and Chai Hu Radix Bupleuri 12 g to clear the Heat and relieve the pain.
3. If there is swelling of the body, add Ku Shen Radix Sophorae Flavescentis 10 g, Lian Qiao Fructus Forsythiae 10 g and Jin Yin Hua Flos Lonicereae 10 g to eliminate the Damp-Heat and relieve the swelling.
4. If there is constipation, add Da Huang Radix et Rhizoma Rhei 10 g and Mang Xiao Natrii Sulfas 10 g to clear the Fire and promote defecation.

Patent remedy

Gan Lu Xiao Du Dan Sweet Dew Special Pill to Eliminate Toxin

ACUPUNCTURE TREATMENT

LI-4 Hegu, LU-7 Lieque, TE-5 Waiguan, LR-4 Zhongfeng, SP-9 Yinlingquan and GB-34 Yanglingquan. Reducing method is used on these points.

Explanations

- LI-4, the Source point of the Large Intestine channel, eliminates the Damp-Heat by promoting sweating.
- LU-7, the Connecting point of the Lung channel, regulates the Lung-Qi in order to eliminate the Damp-Heat.
- TE-5, the Connecting point of the Triple Burner channel, promotes the circulation of Qi and relieves the pain.
- LR-4, the River point of the Liver channel, eliminates the Damp-Heat in this channel.
- SP-9, the Sea point of the Spleen channel, removes the Damp-Heat by promoting urination.
- GB-34, the Sea point of the Gall Bladder channel and the Gathering point for the tendons, regulates the Qi circulation and eliminates the Damp-Heat in order to relieve the pain.

Modifications

1. If there is fever, add LI-11 and GV-14 to clear the Damp-Heat and to lower the fever by inducing sweating.
2. If there is swelling of the muscles, add SP-6 and TE-6 to eliminate the Damp-Heat and reduce the swelling.
3. If there are painful joints, add BL-11, BL-40 and some local Ah Shi points to remove the Qi stagnation in order to relieve pain.
4. If there is headache, add GV-20 and GB-20 to regulate the Qi circulation and relieve the headache.
5. If there is constipation, add ST-25, the Front Collecting point of the Large Intestine and ST-37, the Lower Sea point of the Large Intestine, to promote defecation.
6. If there is lumbago, add BL-23 and BL-58 to strengthen the lower back and to relieve the pain.

STAGNATION OF LIVER-QI

Symptoms and signs

Chronic pain in the entire body, accompanied by a distending sensation, aggravated by negative emotions, with a headache, dizziness, insomnia, irritability, palpitations, irregular menstruation, a poor appetite, a dull stomach, pain in the lower abdomen, a red tongue with white coating and a wiry pulse.

Principle of treatment

Regulate Liver-Qi, remove Qi stagnation and relieve the pain.
HERBAL TREATMENT

Prescription
XIAO YAO SAN
Free and Relaxed Powder
Chai Hu Radix Bupleuri 10 g
Bo He Herba Menthae 3 g
Dang Gui Radix Angelicae Sinensis 10 g
Yan Hu Suo Rhi zona Corydisalis 12 g
Bai Shao Radix Paeoniae Alba 20 g
Bai Zhu Rhi zona Atractylodis Macrocephalae 10 g
Fu Ling Poria 15 g
Sheng Jiang Rhi zona Zingiberis Recens 5 g
Gan Cao Radix Glycyrrhizae 5 g

Explanations
- Chai Hu and Bo He regulate and promote the circulation of Liver-Qi in order to remove the Qi stagnation in the Liver.
- Bai Shao and Dang Gui nourish the Blood and strengthen the Liver. These two herbs can also relieve body pain directly.
- Yan Hu Suo regulates the Blood circulation and relieves the pain.
- Bai Zhu, Fu Ling and Sheng Jiang tonify the Spleen and Stomach.
- Gan Cao harmonises the actions of the other herbs in the prescription.

Modifications
1. If there is headache or dizziness, add Chuan Xiong Radix Ligustici Chuanxiong 10 g and Qiang Huo Rhizoma seu Radix Notoptergii 10 g to regulate the Qi circulation and relieve the headache and dizziness.
2. If there is bad temper, add Xinag Fu Rhizoma Cyperi 10 g and Yu Jin Radix Curcumae 10 g to promote the circulation of Liver-Qi and remove Qi stagnation.
3. If there is irregular menstruation, add Huai Niu Xi Radix Achyranthis Bidentatae 10 g and Yi Mu Cao Herba Leonuri 10 g to regulate the menstruation.

Patent remedies
Xiao Yao Wan Free and Relaxed Pill
Shu Gan Wan Soolthe Liver Pill

ACUPUNCTURE TREATMENT

LR-3 Taichong, BL-18 Ganshu, PC-6 Neiguan, GV-20 Baohui, LI-4 Hegu, SP-6 Sanyinjiao and ST-36 Zusanli. Even method is used on these points.

Explanations
- LR-3, the Source point and the Stream point of the Liver channel, regulates the Liver-Qi to relieve pain in the entire body.
- BL-18, the Back Transporting point of the Liver, can regulate the Liver-Qi to remove Qi stagnation in the Liver.
- PC-6, the Connecting point of the Pericardium channel and the Confluence point of the Yin Linking Vessel, regulates the Qi circulation and calms down the Mind.
- GV-20 is the patent point to calm down the Mind and regulate the Qi circulation.
- LI-4, the Source point of the Large Intestine channel, regulates the Qi circulation to relieve the pain.
- SP-6, the crossing point of three Yin channels of the leg, can remove Liver-Qi stagnation and calm down the Mind.
- ST-36, the Sea point of the Stomach channel, tonifies the Stomach-Qi and relieves the pain in the leg.

Modifications
1. If there is headache or dizziness, add GB-20 and TE-4 to calm the Liver and to stop the headache.
2. If there is a poor appetite, add CV-12 and SP-3 to strengthen the Spleen and Stomach and improve the appetite.
3. If there is irregular menstruation, add CV-6 and KI-3 to regulate the menstruation.
4. If there is insomnia, add BL-15 and HT-7 to calm down the Mind and improve the sleep.
5. If there is irritability, add LR-2 and HT-8 to regulate the Qi circulation, to calm down the Mind and improve the mood.

Case history
A 52-year-old woman had suffered pain in the entire body for 6 months. She had the pain, which was movable and changeable, especially when she got angry or distressed. She was diagnosed with menopausal syndrome in a hospital. In addition to Western medical treatment, she asked for acupuncture. Besides pain in her whole body, she mentioned she had irregular menstruation, lumbago, sweating with a hot or cold sensation, dizziness, palpitations, irritability and a poor appetite. Her tongue was red and had a thin coating and she had a wry pulse.

Diagnosis
Stagnation of Liver-Qi and deficiency of Kidney-Yin.

Principle of treatment
Regulate Liver-Qi, remove Qi stagnation and nourish Kidney-Yin.
Herbal treatment
XIAO YAON SAN Free and Relaxed Powder for Liver-Qi regulation
Chai Hu Radix Bupleuri 10 g
Dang Gui Radix Angelicae Sinensis 10 g
Bai Shao Radix Paeoniae Alba 20 g
Bai Zhu Rhizoma Atractylodis Macrocephalae 10 g
Fu Ling Poria 15 g
Gan Cao Radix Glycyrrhizae 5 g
Yan Hu Suo Rhizoma Cordifonis 15 g
Yu Jin Radix Curcumae 10 g
Chuan Xiong Radix Ligustici Chaunzhang 6 g
LIU WEI DI HUANG WAN Six-Flavour Rehmanniae Pill for Kidney-Yin nourishment, 10 pills, 3 × day

Explanations
- Chai Hu and Chuan Xiong regulate and promote the circulation of Liver-Qi in order to remove Qi stagnation in the Liver.
- Bai Shao and Dang Gui nourish the Blood and strengthen the Liver. These two herbs can also relieve the body pain directly.
- Bai Zhu and Fu Ling tonify the Spleen and Stomach.
- Yan Hu Suo and Yu Jin regulate the circulation of Liver-Qi and relieve the pain.
- Gan Cao harmonises the actions of the other herbs in the prescription.

The patient took the herbal decoction Xiao Yao San Free and Relaxed Powder and a patent pill of Liu Wei Di Huang Wan daily. After 50 days of treatment, her body pain had disappeared. Upon consultation 2 years later she reported being free of pain since completing the herbal treatment.

STAGNATION OF BLOOD
Symptoms and signs
History of trauma or operation, long duration of pain in the body with a fixed location, sharp pain with a stabbing sensation, joint pain, pain in the entire body induced by a change of posture or movement, aggravation of the pain at night, thirst without much drinking, a purplish tongue with a white coating and a deep and choppy pulse.

Principle of treatment
Promote Blood circulation, remove Blood stagnation and sedate the pain.

HERBAL TREATMENT
Prescription
SHEN TONG ZHU YU TANG
Meridian Passage

Qin Jiao Radix Gentianae Macrophyllae 10 g
Hong Hua Flos Carthami 10 g
Gan Cao Radix Glycyrrhizae 5 g
Qiang Huo Rhizoma seu Radix Notopterygii 10 g
Xiang Fu Rhizoma Cyperi 10 g
Huai Niu Xi Radix Atractylodes Bidentatae 10 g
Tao Ren Semen Persicae 10 g
Mo Yao Resina Myrrhae 6 g
Dang Gui Radix Angelicae Sinensis 12 g
Chuan Xiong Radix Ligustici Chaunzhang 6 g
Wu Ling Zhi Faece Trogopterorum 9 g
Di Long Luminis 10 g

Explanations
- Qin Jiao, Qiang Huo and Xiang Fu promote the circulation of Qi and relieve the pain.
- Tao Ren, Hong Hua, Chuan Xiong, Huai Niu Xi and Dang Gui remove the Blood stagnation and relieve the pain.
- Mo Yao, Wu Ling Zhi and Di Long promote the circulation of Blood and remove the Blood stagnation in order to relieve the pain.
- Gan Cao harmonises the herbs in the prescription.

Modifications
1. If there is sharp pain, add Yan Hu Suo Rhizoma Cordifonis 10 g and Pu Huang Pollen Typhae 10 g to increase the pain-relieving effect.
2. If there is aggravation of pain at night, add Gui Zhi Ramulus Cinnamomi 6 g and Xi Xin Herba Asari 3 g to warm the channels and relieve the pain.
3. If the joints are painful, add Chuan Shan Long Rhizoma Dioscoreae 20 g and Jiang Huang Rhizoma Curcumae Longae 10 g to regulate the Qi circulation in the channels and relieve the joint pain.

Patent remedies
Yan Hu Suo Pian Rhizoma Cordifonis Tablet
Xiao Huo Luo Dan Minor Invigorate the Collaterals Special Pill

ACUPUNCTURE TREATMENT
LI-4 Hegu, LR-3 Taichong, SP-10 Xuehai, BL-17 Geshu, GB-34 Yanglingquan and ST-36 Zusanli. Reducing method is used on these points.

Explanations
- LI-4, the Source point of the Large Intestine channel, promotes the circulation of Qi and relieves pain in the entire body.
• LR-3 is the Stream and Source point of the Liver channel. Qi is the guide for Blood, so improvement of the circulation of Qi leads to a better Blood circulation. SP-10 is the patent point to treat Blood stasis and to relieve pain in the body. BL-17 is the Gathering point for the Blood. These two points are used to promote the circulation of Blood and to remove the Blood stasis.

• GB-34, the Gathering point for the tendons, relieves pain. ST-36, the Sea point of the Stomach channel, tonifies the Qi and promotes the circulation of Blood. These two points are also used to relieve local pain in the knee.

Modifications

1. If there is sharp pain, add PC-6 and SP-6 to promote the Qi circulation and to relieve the pain.
2. If there is joint pain, add some local Ah Shi points and the Accumulation points of the channels that are involved, to promote the local circulation of Blood and eliminate the Blood stasis.
3. If there is pain induced by movement, add TE-5 and GB-39 to activate the local Qi circulation and stop the pain.
4. If there is aggravation of the pain at night, add HT-7 and LI-6 to promote the circulation of Qi and Blood and remove Blood stasis.

DEFICIENCY OF QT AND BLOOD

Symptoms and signs

Chronic pain in the entire body, soreness of the muscles, fatigue, shortness of breath, dizziness, spontaneous sweating on exertion, an aversion to wind, a poor appetite, a pale complexion, diarrhoea with loose stools, a pale tongue with a white coating and a weak and thready pulse.

Principle of treatment

Tonify Qi and Blood and relieve the pain.

HERBAL TREATMENT

Prescription

BU ZHONG YI QI TANG

*Tonifying the Middle and Benefiting Qi Decoction*

Huang Qi Radix Astragali seu Hedysari 20 g
Zhi Gan Cao Radix Glycyrrhizae Cum Preparata 5 g
Ren Shen Radix Ginseng 10 g

Dang Gui Radix Angelica Sinensis 10 g
Ju Pi Pericarpium Citri Reticulatae 6 g
Sheng Ma Rhizoma Cimicifugae 3 g
Chai Hu Radix Bupleuri 3 g
Qin Jiao Radix Gentianae Macrophyllae 10 g
Fang Feng Radix Ledebouriellae 10 g
Bai Zhu Rhizoma Atractylodis Macrocephalae 10 g

Explanations

• Ren Shen, Huang Qi, Bai Zhu and Zhi Gan Cao strengthen the Spleen and tonify the Spleen-Qi and Stomach-Qi.
• Sheng Ma and Chai Hu raise the Yang-Qi.
• Dang Gui aids Chai Hu to regulate the Liver-Qi in order to tonify the Blood.
• Ju Pi promotes the Qi circulation and strengthens the Spleen and Stomach.
• Qin Jiao and Fang Feng dispel the Wind and relieve the body pain.

Modifications

1. If there is muscle pain, add Qiang Huo Rhizoma seu Radix Notopterygii 10 g and Du Huo Radix Angelicae Pubescentis 10 g to regulate the circulation of Qi and relieve the pain.
2. If there is dizziness, add Tian Ma Rhizoma Gastrodiae 10 g and Man Jing Zi Fructus Vitis 10 g to regulate the circulation of Qi in order to relieve the dizziness.
3. If there is a poor appetite, add Sha Ren Fructus Amomi 6 g and Mu Xiang Radix Aucklandiae 10 g to promote the Spleen-Qi and improve the appetite.

Patent remedy

Shi Quan Da Bu Wan Ten Inclusive Great Tonifying Pill

ACUPUNCTURE TREATMENT

GV-20 Baihui, SP-6 Sanyinjiao, CV-6 Qihai, BL-20 Pishu, BL-23 Shenshu and ST-36 Zusanli. Reinforcing method is used on these points. Moxibustion treatment is recommended.

Explanations

• GV-20, the crossing point of the Governing Vessel and the Bladder channel, can raise the Yang-Qi and reinforce the Internal organs.
• CV-6 tonifies the Spleen-Qi and produces the Blood.
• BL-20 is the Back Transporting point of the Spleen and BL-23 is the Back Transporting point of the
Kidney. These two points in combination can tonify the Qi of Spleen and Kidney.

- SP-6, the crossing point of the three Yin channels of the foot, and ST-36, the Sea point of the Stomach channel, tonify the Qi and produce the Blood.

**Modifications**

1. If the appetite is poor, add CV-12 and SP-3 to regulate the Spleen-Qi and improve the appetite.
2. If there is dizziness, add CV-4 and GB-39 to reinforce the Qi, to tonify the Blood and relieve the dizziness.
3. If there is fatigue, add moxibustion on CV-8 to tonify the Spleen and warm the Yang.
4. If there is muscle soreness, add LI-4 and GB-34 to regulate the Qi circulation and relieve the pain.
5. If there is diarrhoea, add ST-25 and SP-9 to reinforce the Qi and stop the diarrhoea.

**DEFICIENCY OF KIDNEY-YIN**

**Symptoms and signs**

Chronic pain in the entire body, a hot sensation in the palms and soles, lumbago with soreness, a slight fever, night sweating, a dry mouth, thirst, a poor appetite, restlessness, insomnia, lassitude, tinnitus, constipation, a deep red tongue with a thin or no coating and a thready and rapid pulse.

**Principle of treatment**

Nourish Kidney-Yin and relieve the pain.

**HERBAL TREATMENT**

**Prescription**

LIU WEI DI HUANG WAN
Six-Flavour Rehmanniae Pill
Shu Di Huang Radix Rehmanniae Praeparata 24 g
Shan Zhu Yu Fructus Corni 12 g
Shan Yao Rhizoma Dioscoreae 12 g
Fu Ling Poria 9 g
Mu Dan Pi Cortex Moutan Radicis 9 g
Ze Xie Rhizoma Alismatis 9 g
Fang Feng Radix Ledebouriellae 10 g
Dang Gui Radix Angelicae Sinensis 10 g

**Explanations**

- Shu Di Huang, Shan Zhu Yu and Shan Yao tonify the Blood and tonify the Essence of the Liver and Kidney.
- Ze Xie promotes urination and clears Deficient-Heat.
- Mu Dan Pi cools the Blood and activates the Blood circulation.
- Fu Ling strengthens the Spleen and drains the Damp.
- Dang Gui nourishes the Blood and relieves the pain.
- Fang Feng dispels the Wind and relieves the pain.

**Modifications**

1. If there is insomnia, add Suan Zao Ren Semen Ziziphi Spinosae 10 g and Wu Wei Zi Fructus Schisandrae 10 g to calm the Mind and improve the sleep.
2. If there is severe pain, add Fang Ji Radix Stephaniae Tetrandrae 10 g and Lao Guan Cao Herba Erodii seu Cerantii 20 g to relieve the pain.
3. If there is lower back pain, add Xu Duang Radix Dipsaci 10 g, Sang Ji Sheng Ramulus Loranthi 10 g and Bai Shao Radix Paeoniae Alba 10 g to strengthen the Kidney and relieve the lower back pain.
4. If there is constipation, add Sheng Di Huang Radix Rehmanniae 15 g and Xuan Shen Radix Scrophulariae 12 g to tonify the Kidney-Yin and lubricate the Large Intestine in order to relieve the constipation.

**Patent remedies**

Liu Wei Di Huang Wan Six-Flavour Rehmanniae Pill
Qi Ju Di Huang Wan Lycium Fruit, Chrysanthemum and Rehmannia Pill

**ACUPUNCTURE TREATMENT**

LR-3 Taichong, KI-3 Taixi, KI-7 Fuliu, SP-6 Sanyinjiao, CV-3 Zhongji, BL-18 Ganshu and BL-23 Shenshu.
Reinforcing method is used on these points.

**Explanations**

- LR-3, the Stream and Source point of the Liver channel, nourishes the Liver Yin and relieves pain.
- KI-3, the Stream and Source point of the Kidney channel, and KI-7, the River and Metal point, nourish the Kidney-Yin and relieve the pain.
- CV-3, the Front Collecting point of the Bladder channel and the crossing point of the Directing Vessel and the three Yin channels of the foot, is often used in the treatment for reinforcement.
- SP-6, the crossing point of the Spleen, Kidney and Liver channels, can nourish the Yin and clear the Deficient-Fire.
• BL-18, the Back Transporting point of the Liver, and BL-23, the Back Transporting point of the Kidney, nourish the Yin of the Kidney and Liver.

Modifications

1. If there is lumbago with soreness, add BL-36, BL-58 and BL-62 to strengthen the lower back and relieve the pain.
2. If there is dizziness and lassitude, add SP-3, GV-20 and CV-4 to strengthen the body and relieve the dizziness.
3. If there is insomnia, add HT-7 and GV-20 to tranquillise the Mind and to improve the sleep.
4. If there is a poor appetite, add CV-12 and SP-3 to activate the Spleen and Stomach, regulate the Qi in the Middle Burner and improve the appetite.
5. If there is constipation, add BL-25, the Back Transporting point of the Large Intestine channel, and ST-37, the Lower Sea point of the Large Intestine channel, to regulate the Qi in the Large Intestine and to promote defecation.

DEFICIENCY OF KIDNEY-YANG

Symptoms and signs

A weak constitution or chronic disease, pain in the entire body with a cold sensation, lassitude, an aversion to cold, cold limbs, a pale complexion, frequent urination, especially at night, lower back pain with soreness, a pale tongue with a white coating and a deep and thready pulse.

Principle of treatment

Tonify Kidney, warm the channels and relieve the pain.

HERBAL TREATMENT

Prescription

FU ZI TANG
Prepared Aconite Decoction
Zhi Fu Zi Radix Aconiti Praeparata 10 g
Bai Shao Radix Paeoniae Alba 30 g
Fu Ling Poria 15 g
Bai Zhu Rhizoma Atractylodis Macrocephalae 10 g
Ren Shen Radix Ginseng 10 g
Sang Ji Sheng Ramulus Loranthi 12 g

Explanations

• Zhi Fu Zi and Sang Ji Sheng tonify the Kidney-Yang and warm the channels as well as relieve the pain.
• Fu Ling and Bai Zhu strengthen the Spleen and eliminate the Damp.
• Bai Shao and Ren Shen tonify the Qi and improve energy.

Modifications

1. If there is pain with a cold sensation, add Wu Zhu Yu Fructus Evodiae 10 g and Gui Zhi Ramulus Cinnamomi 10 g to warm the Kidney-Yang and relieve the pain.
2. If there is lower back pain with soreness, add Xu Duan Radix Dipsaci 12 g and Tu Si Zi Semen Cuscutae 10 g to tonify the Kidney-Yang and relieve the pain in the lower back.
3. If there is an aversion to cold, add Gan Jiang Rhizoma Zingiberis 10 g and Rou Gui Cortex Cinnamomi 5 g to warm the channels and dispel the Cold.

Patent remedy

Jin Gui Shen Qi Wan Kidney Qi Pill

ACUPUNCTURE TREATMENT

KI-3 Taixi, BL-23 Shenshu, CV-4 Guanyuan, CV-6 Qihai, ST-36 Zusanli and GV-20 Baihui. Reinforcing method is used for these points. Moxibustion is recommended.

Explanations

• KI-3 is the Stream and Source point of the Kidney channel. BL-23 is the Back Transporting point of the Kidney. These two points are used to tonify Kidney-Yang, to warm the channels and to relieve the pain.
• CV-4 and CV-6 tonify the Yang, warm the body and remove the Cold from the interior.
• ST-36, the Sea point of the Stomach channel, tonifies the Qi and relieves the pain.
• GV-20 raises the Yang-Qi and improves the energy.
• Moxibustion treatment has a strong effect in warming the Yang and promotes the circulation of Qi in order to relieve the pain in the entire body.
Modifications

1. If there is pain with a cold sensation, add moxibustion on CV-8 to warm the channels, to dispel the Cold and relieve the pain.
2. If there is lower back pain with soreness, add BL-25 and BL-58 to harmonise the collateral and relieve the lower back pain.
3. If there is dizziness, add GB-20 and GB-39 to tonify the Blood and relieve the dizziness.
4. If there is lassitude, add SP-3 and BL-20 to tonify the Qi and strengthen the body.
5. If there is a poor appetite, add CV-12 and SP-4 to reinforce the Stomach-Qi, regulate the Spleen-Qi and improve the appetite.
Unilateral pain

Unilateral pain is pain at one side of the body, including that in the joints, tendons and muscles; it may be accompanied by restlessness, insomnia, sweating, fatigue or even hemiplegia. According to TCM, unilateral pain can be caused by disorder of the internal organs or by disturbance of the channels. Many factors may lead to pain at one side of the body, including invasion of the channels by External Wind, blockage of Wind and Phlegm, stagnation of Liver Qi, deficiency of Qi and stagnation of Blood, and deficiency of Yin of the Liver and Kidney.

Unilateral pain may be attributed to any of the following disorders in Western medicine: the common cold, influenza, poliomyelitis, polymyalgia, rheumatism, depression, chronic fatigue syndrome, cerebral infarction and cerebral haemorrhage.

Aetiology and pathology

Invasion of the channels by External Wind

External Wind is one of the most common causative factors in unilateral pain. Wind exists as a pathogenic factor that may quickly invade the body in any season. When it invades the body, it induces disharmony between the Defensive and Nutritive Qi systems. The result of this is that the Defensive Qi cannot distribute the Body Fluids evenly, so the Body Fluids are unable to remain completely within the channels. Therefore the Qi and Blood cannot circulate freely to nourish the body and unilateral pain follows. Moreover, an invasion of External Wind may cause stagnation of Qi in the channels, muscles and tendons, which could at a later stage cause stagnation of Blood, resulting in unilateral pain.

Blockage of Wind and Phlegm

Eating too much sweet or greasy food may damage the Spleen and Stomach, easily leading to the formation of internal Damp-Phlegm. Phlegm is a substantial Yin pathogenic factor, which may circulate together with Qi, thus reaching everywhere in the body. Phlegm can also block Qi circulation and cause stagnation of Qi in the channels, tendons and muscles.

Wind is a Yang pathogenic factor that easily attacks the superficial levels of the human body. When Wind attacks in combination with Phlegm, the circulation of Qi and Blood will often be blocked, resulting in stagnation of Qi and Blood, and so unilateral pain occurs.
Stagnation of Liver-Qi

The Liver regulates the Qi circulation and stores the Blood. The emotions are closely related with the function of the Liver, and negative emotions, such as anger, stress and frustration, may cause stagnation of the Liver-Qi, which may in turn cause dysfunction of the circulation of Blood. When the tendons and muscles are not nourished properly, unilateral pain occurs.

Deficiency of Qi and stagnation of Blood

Multiple birth, chronic diseases and physical overexertion consume the Qi and may cause Qi deficiency. Qi is the power that promotes the free flow of Blood in the body, and if it is insufficient, the Blood circulation will slow, and later on eventually stagnate, and so unilateral pain occurs.

Deficiency of Yin of Liver and Kidney

Weak constitution, old age and sexual overactivity may cause consumption of the Kidney-Yin. As the Liver and Kidney share the same source, deficiency of Kidney-Yin may cause deficiency of Liver-Yin. As a result, there is insufficient Yin and Blood in the channels to nourish the tendons and muscles, and so pain occurs. Many chronic cases with unilateral pain are due to deficiency of the Yin of the Liver and Kidney.

Treatment based on differentiation

Before a differentiation is made, it is important to make a general examination of the patient. Special attention should be paid to the following characteristics of the unilateral pain: the quality, the accompanying symptoms and the factors that cause the pain to start, to increase or to decrease.

Differentiation

Differentiation of the quality of the pain

- Acute pain with an aversion to cold is usually due to an invasion of External Wind.
- Stagnation of Liver-Qi usually causes chronic pain with distension and migration.
- Stabbing pain with fixed locations and palpable nodulation or masses is usually due to stagnation of Blood.

- Pain with numbness and a heavy sensation is usually caused by Wind-Phlegm.
- A mild pain with a burning sensation is usually due to deficiency of Yin.

Differentiation of occurrence, aggravation and relief of unilateral pain

- A pain that starts or is aggravated when the patient feels cold or after sweating is usually due to an invasion of External Wind.
- A pain that occurs during the menstruation period is usually caused by stagnation or deficiency of Blood.
- If a pain starts or is aggravated when the patient feels warm or is in a hot environment, deficiency of Yin is usually the cause.
- If the pain starts or gets worse under stressful or other emotional conditions, it is usually due to stagnation of Liver-Qi.
- Stagnation of Qi and Blood. A pain that starts after trauma, operations, strokes or other diseases is usually caused by stagnation of Qi and Blood.
- If the pain occurs or gets worse at night, it is usually due to stagnation of Blood or to deficiency of Yin.

Differentiation of accompanying symptoms

- A pain accompanied by fever, an aversion to cold and pain in the limbs is usually due to an invasion of External Wind.
- Pain with irritability or bad mood is usually due to stagnation of Liver-Qi.
- Pain accompanied by numbness and a heavy feeling is usually caused by Wind-Phlegm.
- When the pain is combined with fatigue, palpitation and pale lips, it is usually due to deficiency of Qi.
- Deficiency of Yin usually causes pain with a hot sensation and dizziness. Pain with a sharp or stabbing sensation is usually due to stagnation of Blood.

Treatment

INVASION OF CHANNELS BY EXTERNAL WIND

Symptoms and signs

Fever, an aversion to cold, sweating or lack of sweating, a unilateral pain in the trunk, headache, a stiff neck, a unilateral joint pain in the extremities, back
pain, a lack of thirst, clear urine, a pale tongue with a white coating and a floating and wiry pulse.

Principle of treatment
Dispel External Wind, regulate Defensive and Nutritive Qi and relieve the pain.

HERBAL TREATMENT
Prescription

**GUI ZHI TANG**
*Cinnamon Twig Decoction*
- Gui Zhi *Rhamnus Cinnamomum* 10 g
- Bai Shao *Paeoniae Alba* 10 g
- Zhi Gan Cao *Glycyrrhiza Preparata* 6 g
- Sheng Jiang *Zingiberis* 10 g
- Da Zao *Fritillaria Uyuyuae* 6 g
- Qiang Huo *Rhizoma seu Radix Notopterygii* 10 g

Explanations
- Gui Zhi warms the channels, dispels Wind and strengthens the Defensive Qi. Bai Shao nourishes the Blood, dries the Body Fluids and tonifies the Yin in the Nutritive system. These two herbs in combination harmonise the Defensive and the Nutritive Qi.
- Qiang Huo helps Gui Zhi to promote sweating and dispel Wind-Cold.
- Sheng Jiang aids Gui Zhi to dispel the External Wind and strengthen the function of the Stomach.
- Da Zao aids Gui Zhi to nourish the Yin and Blood. It may also strengthen the Spleen and promote the Spleen-Qi.
- Zhi Gan Cao harmonises the functions of the other herbs used in the prescription.

Modifications
1. If there is headache, add Chuan Xiong *Ligustici Chuanxiong* 6 g to eliminate the Wind in the head.
2. If there is a stiff neck, add Ge Gen *Puerariae* 15 g to nourish the tendons and regulate the circulation of Qi.
3. If there is a severe pain with a cold sensation, add Gan Jiang *Zingiberis Officinalis* 10 g and Yan Hu Suo *Cordalis* 10 g to warm the channels and relieve the pain.
4. If there is joint pain, add Du Huo *Angelicae Pubescentis* 10 g and Chuan Shan Long *Rhizoma Dioscoreae Nipponeae* 20 g to eliminate the External Wind and relieve the pain.

Patent remedy
Jing Fang Bai Du Pian *Schizonepeta and Ledebouriella Tablet to Overcome Pathogenic Influences*

ACUPUNCTURE TREATMENT
LI-4 Hegu, TE-5 Waiguan, GB-34 Yanglingquan, ST-36 Zusanli, BL-58 Feiyang, BL-60 Kunlun and BL-63 Jinmen. Reducing method is used on these points.

Explanations
- LI-4, the Source point of the Large Intestine channel, regulates the Qi and promotes sweating. TE-5, the Connecting point of the Triple Burner channel, regulates the Qi circulation and relieves the pain. These two points in combination relieve pain in the arm.
- GB-34, the Sea point of the Gall Bladder channel, relieves pain along the channel. It is also the Gathering point of the tendons, regulating the circulation of Qi in the tendons.
- ST-36, the Sea point of the Stomach channel, regulates the circulation of Qi and relieves the pain. BL-60, the River point, regulates the circulation of Qi in the Bladder channel, dispels the external Wind and relieves the pain.
- BL-58, the Connecting point of the Bladder channel, and BL-63, the Accumulation point, promote the circulation of Qi in the channel and relieve the pain.

Modifications
1. If there is fever, add GV-14 and LI-11 to promote sweating and lower the fever.
2. If there is a stiff neck, add GB-20 and BL-10 to promote the circulation of Qi and relieve the pain.
3. If the joints are painful and swollen, add GB-34 and SP-9 to eliminate the Damp and relieve the swelling.
4. If there is headache, add GV-20 and LU-7 to promote the Qi circulation and relieve the headache.
5. If there is back pain, add GB-21 and BL-23 to regulate the Qi circulation and relieve the pain.

BLOCKAGE OF WIND AND PHLEGM
Symptoms and signs
Unilateral pain with a heavy sensation, awkward or even paralysed limbs on the same side of the body,
soreness or numbness of the muscles, dizziness with a heavy feeling, nausea, painful and swollen joints, a poor appetite, fullness of the stomach, loose and sticky faeces, a tongue with a white and greasy coating and a wavy and slippery pulse.

**Principle of treatment**
Dispel Wind, eliminate Phlegm and relieve the pain.

**HERBAL TREATMENT**

**Prescription**

**BAN XIA BAI ZHU TIAN MA TANG**

*Pinellia–Atractylodes–Gastrodia Decoction*
- **Tian Ma** Rhizoma Gastrodiae 10 g
- **Bai Zhu** Rhizoma Atractylodis Macrocephalae 10 g
- **Ban Xia** Rhizoma Pinelliae 10 g
- **Qiang Huo** Rhizoma seu Radix Notopterygii 10 g
- **Chen Pi** Pericarpium Citri Reticulatae 10 g
- **Fu Ling** Poria 20 g
- **Gan Cao** Radix Glycyrrhizae 5 g
- **Sheng Jiang** Rhizoma Zingiberis Recens 6 g
- **Da Zao** Fructus Ziziphi Jujubae 6 g

**Explanations**
- Tian Ma pacifies the Liver and eliminates the Wind-Phlegm.
- Ban Xia, Bai Zhu and Fu Ling strengthen the Spleen, dry the Damp and resolve the Phlegm.
- Qiang Huo eliminates the Damp-Phlegm in the muscles and resolves soreness and numbness of the muscles.
- Chen Pi regulates the Qi and resolves the Phlegm.
- Sheng Jiang, Gan Cao and Da Zao reinforce the Spleen and Stomach.

**Modifications**
1. If there is dizziness, add Man Jing Zi Fructus Vitis 10 g and Chuan Xiong Rhizoma Ligustici Chuanxiong 10 g to pacify the Liver-Wind and relieve the dizziness.
2. If there is swelling of the limbs, add Tong Cao Medulla Tetrapanaxis 10 g and Gui Zhi Ramulus Cinnamom 6 g to warm the channels and eliminate the Phlegm.
3. If there is soreness and numbness of the limbs, add Chang Pu Rhizoma Acori Graminei 10 g and Yuan Zhi Radix Polygalae 10 g to eliminate the Wind-Phlegm and regulate the circulation of Qi in the channels.
4. If there is nausea or even vomiting, add Guang Mu Xiang Radix Saussureae Lappae 10 g and Dan Nan Xing Arisaema cum Bile 10 g to resolve the Phlegm and cause the Stomach-Qi to descend.
5. If there is paralysis of the limbs, add Dang Gui Radix Angelicae Sinensis 10 g, Tao Ren Semen Persicae 10 g and Shui Zhi Hirudo 6 g to remove the Blood stagnation.

**Patent remedy**

Tian Ma Qu Feng Bu Pian Gastrodia Dispel Wind Formula Tablet

**ACUPUNCTURE TREATMENT**

L1-4 Hegu, PC-6 Neiguan, GB-20 Fengchi, SP-6 Sanyinjiao, LR-3 Taichong, ST-36 Zusani and GB-34 Yanglingquan. Reducing method is used on these points.

**Explanations**
- L1-4, the Source point of the Large Intestine channel, regulates the Qi and eliminates the Phlegm to relieve the pain.
- PC-6, the Connecting point of the Pericardium channel, promotes the circulation of Qi.
- GB-20, the crossing point of the Gall Bladder and the Yang Linking Vessel, is very effective for dispelling Wind in the Upper Burner.
- SP-6, the crossing point of the Spleen, Kidney and Liver channels, regulates the circulation of Qi and Blood and eliminates the Phlegm.
- LR-3, the Stream and Source point of the Liver channel, promotes the circulation of Qi and eliminates the Phlegm in order to stop the pain.
- ST-36, the Lower Sea point of the Stomach channel, tonifies the Stomach-Qi and eliminates the Phlegm.
- GB-34, the Gathering point of the tendons, regulates the circulation of Qi and relieves the pain.

**Modifications**
1. If there is dizziness, add GV-20 and ST-8 to promote the circulation of Qi and eliminate the Wind.
2. If there is swelling of the limbs, add TE-6, SP-9 and ST-39 to promote the Qi circulation, to eliminate the Damp and relieve the swelling.
3. If there is a feeling of dullness or fullness of the Stomach, add CV-12, the Front Collecting point of
the Stomach channel, and SP-4, the Connecting point of the Spleen channel, to promote the circulation of Qi and to improve the appetite.

4. If there is soreness and numbness of the limbs, add SP-1 and SP-21 to promote the circulation of Qi and to eliminate the Wind-Phlegm.

5. If there is a poor appetite, add SP-3 and BL-20 to activate the Spleen and to improve the appetite.

6. If there is nausea or vomiting, add BL-21 and ST-40 to regulate the Qi circulation in the Stomach channel and stop vomiting.

STAGNATION OF LIVER-QI

Symptoms and signs

Unilateral pain with a distending sensation is not palpable. The pain starts after an emotional disturbance and can be aggravated by a bad mood. Insomnia, irritability, migraine, irregular menstruation, a poor appetite, a dull feeling in the stomach, lower abdominal pain, a red tongue with a white coating and a wiry pulse.

Principle of treatment

Soothe the Liver, regulate the Liver-Qi and relieve the pain.

HERBAL TREATMENT

Prescription

XIAO YAO SAN

Free and Relaxed Powder

Chai Hu Radix Bupleuri 10 g
Dang Gui Radix Angelicae Sinensis 10 g
Bai Shao Radix Peoniae Alba 20 g
Bai Zhu Rhizoma Atractylodis Macrocephalae 10 g
Fu Ling Poria 15 g
Gan Cao Radix Glycyrrhizae 5 g
Bo He Herba Menthae 5 g
Sheng Jiang Rhizoma Zingiberis Recens 5 g

Explanations

- Bai Shao and Dang Gui nourish the Blood in the Liver and smooth and strengthen the Liver, to strengthen its physiological function.
- Chai Hu and Bo He regulate and promote the circulation of Liver-Qi and remove the stagnation of Qi in the Liver. These two herbs may also relieve body pain directly.
- Bai Zhu, Fu Ling and Sheng Jiang tonify the Spleen and Stomach.

- Gan Cao harmonises the actions of the other herbs in the prescription.

Modifications

1. If there is migraine, add Chuan Xiong Rhizoma Ligustici Chuanxiong 10 g and Xiang Fu Rhizoma Curperi 10 g to regulate the Liver-Qi and relieve the pain.

2. If there is a sharp pain, add Yan Hu Suo Rhizoma Corydalis 10 g and Mo Yao Resina Myrrhae 10 g to heighten the effectiveness of the prescription in relieving the pain.

3. If there is lower abdominal pain, add Wu Yao Radix Linsnerae 5 g and Ju He Semen Citri Reticulatae 10 g to regulate the Qi circulation in the lower abdomen and relieve the pain.

4. If there is irregular menstruation, add Xiang Fu Rhizoma Curperi 10 g, Huai Niu Xi Radix Achyranthis Bidentatae 10 g and Yi Mu Cao Herba Leonuri 10 g to promote the circulation of Qi and regulate the circulation of Blood.

Patent remedies

Xiao Yao Wan Free and Relaxed Pill
Shu Gan Wan Soothe Liver Pills

ACUPUNCTURE TREATMENT

TE-5 Waiguan, PC-6 Neiguan, BL-18 Ganshu, SP-6 Sanyinjiao, LR-3 Taichong and GB-41 Zulinqi. Even method is used for these points.

Explanations

- TE-5, the Connecting point, and GB-41, the Confluence point, of the Governing Vessel, promote the Qi circulation in the Lesser Yang channels and relieve the unilateral pain.
- PC-6, the Connecting point of the Pericardium channel and Confluence point of the Yin Linking Vessel, regulates the circulation of Qi and removes the Qi stagnation.
- BL-18, the Back Transporting point of the Liver, regulates the circulation of Qi and removes the Qi stagnation.
- SP-6, the crossing point of the three Yin channels of the foot, regulates the Qi and removes the Qi stagnation.
- LR-3, the Source and Stream point of the Liver channel, may regulate the Liver-Qi and relieve the pain.
GENERALISED BODY PAIN

Modifications

1. If there is hypochondriac pain, add LR-14, the Front Collecting point of the Liver, and GB-40 to regulate the Qi circulation and to relieve the pain.
2. If there is lower abdominal pain, add ST-29 and SP-8, the Accumulation point of the Spleen channel, to regulate the Qi circulation and to relieve the pain.
3. If there is irregular menstruation, add SP-9 and KL-3 to regulate the menstruation.
4. If there is insomnia, add GV-20, HT-7 and BL-15 to calm the Mind and improve sleep.
5. If there is irritability, add LR-2 and HT-6 to regulate the Liver and to clear the Heat in the Liver, to improve the mood.

Yu Jin helps Chai Hu to regulate Liver Qi and relieve the pain.
Yan Hu Suo regulates the circulation of Qi and Blood and relieves the pain.
Can Cao harmonises the actions of the other herbs used in this prescription.

After the herbal treatment, the pain in the right side of her body was relieved within 5 weeks. Two years later, she reported that the problem had not recurred.

DEFICIENCY OF QI AND STAGNATION OF BLOOD

Symptoms and signs

Half-body pain with weakness, numbness and soreness of the limbs, sometimes stabbing pain in the muscles, hemiplegia, joint rigidity, muscle atrophy, low back pain, palpitation, headache, dizziness, fatigue, shortness of breath, a poor appetite, loose stool or diarrhoea, a pale tongue with a white coating and a deep and thready pulse.

Principle of treatment

Tonify Qi, promote Blood circulation and remove Blood stasis.

HERBAL TREATMENT

Prescription

BU YANG HUAN WU TANG
Tonify the Yang to Restore Five-tenths Decoction
Huang Qi Radix Astragali seu Hedyssari 30 g
Dang Gui Radix Angelicae Sinensis 12 g
Chi Shao Radix Paeoniae Rubrae 10 g
Chuan Xiong Radix Ligustici Chuanxiong
Tao Ren Semen Persicae 10 g
Hong Hua Flos Carthami 10 g
Di Long Lumbricus 10 g

Explanations

- Huang Qi with heavy dosage tonifies the Qi and promotes the Qi and circulation.
- Chuan Xiong helps Huang Qi to promote the Qi and Blood circulation.
- Dang Gui, Chi Shao, Tao Ren, Hong Hua and Di Long invigorate the Blood circulation, remove the Blood stasis and relieve the pain.
Modifications

1. If there is hemiplegia, add Du Zhong Cortex Eucommiae 10 g, Dan Shen Radix Salviae Miltiorrhizae 10 g and Rou Gui Cortex Cinnamomi 10 g to tonify the Kidney and strengthen the limbs.
2. If there is fatigue and dizziness, add Gou Ji Rhizoma Cibotii Barometz 10 g and Dang Shen Radix Codonopsis Pilosulae 10 g to tonify the Qi and nourish the Yin to relieve the dizziness.
3. If there is joint pain, add Gui Zhi Ramulus Cinnamomi 10 g, Yan Hu Suo Rhizoma Corydalis 10 g and Sang Zhi Ramulus Mori 10 g to promote the Qi circulation and relieve the pain.
4. If there is a poor appetite, add Chen Pi Pericarpium Citri Reticulatae 10 g and Mu Xiang Radix Aucklandiae 10 g to regulate the Stomach-Qi and improve the appetite.

Patent remedy

Xiao Huo Luo Dan Minor Invigorate the Collaterals Special Pill

ACUPUNCTURE TREATMENT

LI-4 Hegu, TE-5 Waiguan, BL-17 Geshu, CV-12 Zhongwan, ST-36 Zusanli, LR-3 Taichong and SP-10 Xuehai. Reinforcing method is used on these points.

Explanations

- LI-4, the Source point, regulates the Qi circulation and relieves the pain.
- TE-5, the Connecting point, promotes the Qi circulation and removes Blood stagnation.
- BL-17, the Gathering point of the Blood, promotes the Blood circulation and removes the Blood stagnation.
- CV-12, the Gathering point for the Fu organs, promotes the Blood circulation and removes the Blood stagnation.
- ST-36, the Lower Sea point of the Stomach, tonifies the Qi and promotes the Blood circulation.
- LR-3 is the Stream and Source point of the Liver channel; Qi is the guide for Blood, so LR-3 is used to regulate the Qi circulation so as to promote the Blood circulation in turn.
- SP-10 is the patent point for treating Blood stasis and relieving the pain.

Modifications

1. If there is headache or dizziness, add GV-20 and GB-20 to regulate the Qi circulation and relieve the pain or dizziness.
2. If there is numbness in the limbs, add SP-3 and SP-6 to regulate the Qi circulation and relieve the numbness.
3. If there is fatigue, add CV-4 and CV-6 to tonify the Qi and Blood and increase the energy.
4. If there are palpitations, add PC-6 and HT-3 to promote the Qi circulation and calm the Mind.
5. If there is hemiplegia, add LI-11, GB-30 and GB-34 to promote the Qi and Blood circulation in the region.
6. If there is a poor appetite, add SP-4 to regulate the Qi circulation and improve the appetite.

Case history

A 66-year-old man had experienced a cerebral infarction 3 months previously. Since then he had suffered hemiplegia with pain on the left side of his body. His left limbs were numb and there was slight swelling. Also, he felt weak, dizzy and was tired especially after exercise. His tongue was enlarged and was a pale colour with a white coating. He had a deep and thready pulse.

Diagnosis

Deficiency of Qi and stagnation of Blood.

Principle of treatment

Tonify Spleen-Qi, promote Qi and Blood circulation and remove Blood stagnation.

Acupuncture treatment

The points LI-4, TE-5, CV-12, ST-36, SP-6, LR-3 and BL-17 were selected. Treatment was given once every other day. Even method was used on these points.

Explanations

- LI-4 is the Source point of the Large Intestine channel. TE-5 is the Connecting point of the Triple Burner channel. These two points in combination promote the circulation of Qi and relieve pain in the left arm.
- CV-12 is the Front Collecting point of the Fu organs. ST-36 is the Lower Sea point of the Stomach. These two points in combination tonify the Spleen-Qi and promote the Qi and Blood circulation.
- SP-6 is a crossing point of three Yin channels of the foot. LR-3 is the Stream and Source point of the Liver channel. These two points in combination promote the Blood circulation and remove the Blood stagnation so as to relieve the pain in the leg on the left side.
- BL-17, the Gathering point for the Blood, regulates the Blood circulation and removes the Blood stagnation.

After 2 months of treatment, the pain on the left side of the patient’s body had gone. He was visited a year later and he said he had had no pain after the acupuncture treatment.
DEFICIENCY OF YIN OF LIVER AND KIDNEY

Symptoms and signs
Half-body pain with soreness, dizziness, palpitations, a low fever, night sweating, lassitude, insomnia, tinnitus, numbness of the limbs, hemiplegia, lumbago with soreness, a dry mouth, night sweating, a poor appetite, constipation, scanty menstruation with a pale colour, a red tongue with a thin coating, and a thready and rapid pulse.

Principle of treatment
Nourish the Yin of Liver and Kidney and relieve the pain.

HERBAL TREATMENT

Prescription
Qi Ju Di Huang Wan
_Lycium Fruit, Chrysanthemum and Rehmannia Pill_
Gou Ji Zi Fructus Lycii 10 g
Ju Hua Flos Chrysanthemi 6 g
Shu Di Huang Radix Rehmanniae Praeparata 20 g
Shan Zhu Yu Fructus Corni 12 g
Shan Yao Rhizoma Dioscoreae 12 g
Fu Ling Poria 9 g
Mu Dan Pi Cortex Moutan Radicis 9 g
Ze Xie Rhizoma Alismatis 9 g

Explanations
- Gou Ji Zi and Ju Hua nourish the Yin of the Liver and pacify the Liver-Fire.
- Shu Di Huang, Shan Zhu Yu and Shan Yao tonify the Blood and the Essence of the Liver and Kidney.
- Ze Xie promotes urination, eliminates the Damp and clears the Heat.
- Mu Dan Pi cools the Blood and activates the Blood circulation.
- Fu Ling strengthens the Spleen and drains the Damp.

Modifications
1. If there is dizziness, add Chuan Xiong Rhizoma Ligustici Chuanxiong 10 g and Gou Teng Ramulus Uncariae cum Uncis 6 g to promote the Qi circulation and pacify the Liver-Wind.
2. If there is hemiplegia, add Dan Shen Radix Salviae Miltiorrhiza 10 g and Di Long Lumbricus 10 g to promote the Blood circulation and remove the Blood stasis.
3. If there is insomnia, add Suan Zao Ren Semen Ziziphi Spinosae 10 g and Wu Wei Zi Fructus Schisandrae 10 g to calm down the Mind.
4. If there are palpitations, add Suan Zao Ren Semen Ziziphi Spinosae 10 g and Bai Zi Ren Semen Biotae 10 g to calm down the Mind and relieve the palpitations.
5. If there is lower back pain, add Xu Duang Radix Dipsaci 10 g, Sang Ji Sheng Ramulus Loranthi 10 g and Bai Shao Radix Paeoniae Alba 10 g to strengthen the Kidney and relieve the pain.
6. If there is constipation, add Sheng Di Huang Radix Rehmanniae 10 g and Xuan Shen Radix Scrophulariae 10 g to nourish the Kidney-Yin and lubricate the Large Intestine so as to relieve the constipation.

Patent remedy
Qi Ju Di Huang Wan _Lycium Fruit, Chrysanthemum and Rehmannia Pill_

ACUPUNCTURE TREATMENT

LI-4 Hegu, PC-6 Neiguan, LR-3 Taichong, KI-3 Taixi, KI-7 Fuliu, CV-6 Qihai, SP-6 Sanyinjiao and BL-23 Shenshu. Reinforcing method is used on these points.

Explanations
- LI-4, the Source point, promotes the Qi circulation and relieves the pain.
- PC-6, the Connecting point of the Pericardium channel, nourishes the Yin and relieves the pain.
- LR-3, the Stream and Source point of the Liver channel, promotes the circulation of Qi and nourishes the Liver-Yin.
- KI-3, the Stream and Source point, and KI-7, the Metal point, enhance the effect of the Yin tonification.
- CV-3, the Front Collecting point of the Bladder, and a crossing point of the Directing Vessel and the three Yin channels of the foot, is often used for tonification.
- SP-6, the crossing point of the Spleen, Kidney and Liver channels of the foot, can nourish the Yin and clear the Fire to relieve pain.
- BL-23, the Back Transporting point of the Kidney, may be used to nourish the Kidney-Yin so as to nourish the Liver-Yin indirectly.
Modifications

1. If there is dizziness or headache, add GB-20 and TE-8 to relieve the headache or dizziness.
2. If there are palpitations, add HT-7 and BL-15 to regulate the Qi and calm the Mind.
3. If there is restlessness and insomnia, add GV-20 and HT-8 to clear the Heat and calm the Mind.

4. If there is a poor appetite and lassitude, add ST-36, CV-12 and SP-3 to promote the Qi circulation in the Middle Burner and improve the appetite.
5. If there is constipation, add ST-37 and ST-25 to nourish the Yin and promote defecation.
6. If there is hemiplegia, add TE-5, LI-11, GB-34 and ST-40 to promote the Qi circulation and remove the Blood stagnation.
Pain due to cancer is one of the most important topics in the field of pain research. Pain caused by cancer may occur in many different parts of the body. It is often seen in patients suffering from cancer in its medium and later stages. More than 80% of patients with late-stage cancer may suffer from pain.

In Western medicine, it is believed that the growing of cancer or its metastases may invade or press on nerves, vessels, bones and adjacent tissues. The fast-growing cancer cells cause pressure on the nerves. The tumour growth may also severely compress or stretch normal tissue, which by itself causes pain. These conditions may lead to poor blood supply, infection or necrosis, also causing pain.

The TCM viewpoint is that pain due to cancer is usually the result of invasion of the channels by the cancer toxin or blockage of the circulation of Qi and Blood in the channels and internal organs, because of tissue damage. In the development of cancer, TCM stresses the importance of interior imbalance, such as disorders of the Zang-Fu organs, Yin and Yang, Qi and Blood with accumulation of Phlegm, Damp, stagnant Blood, and so on. In short, cancer results from a mixture of Deficiency and Excess.

There are many publications, both ancient and recent, on TCM in the field of cancer, covering the aetiology, pathology, differentiation, treatment and prognosis of cancer. Many ancient descriptions of its aetiology, pathology and treatment are still very helpful and effective in modern clinical practice.

The ancient TCM literature on cancer (e.g. Qi Kun 1665, new edition 1997) covered many different kinds of cancers, including that of the tongue, the stomach, the oesophagus, the large intestine, the liver, the uterus and the bladder. In antiquity, TCM practitioners described cancer as diseases characterised by masses found on the skin or in the body, which are unsmooth on the surface, as hard as stones and rocks and cause severe pain (e.g. Ren Zhai Zhi Zhi 1982). The word ‘cancer’ dates back to the time when the Chinese characters were first formed, which strongly implies that even at that time cancers and pain due to cancer were one of the biggest pathogenic causes in daily life and endangered many people.

Over the past few decades, prevention and treatment of cancer and pain due to cancer have become one of the most important subjects in medical treatment. In TCM, comprehensive theories about cancer and pain due to cancer have been elaborated, departments of cancer research and treatment have been set up in many universities and hospitals, and many scientific reports and books have been published (e.g. Lei Yongzhong 1982, Liu Jiaxiang 1981). Great progress has been made in this field—in China, research has been carried out not only on the effects of herbal medicine, but also on those of acupuncture, QiGong, diet, massage, lasers, injections and infusions. For instance, some reports on acupuncture treatment for different kinds of cancers mention the points ST-36, SP-6, GB-34, LR-13 and LR-14 as being effective for treating severe
pain due to Liver cancer. Some practitioners use electroacupuncture, which can produce heat in order to kill cancer cells, to treat many kinds of cancer on the superficial part of the human body with satisfying results.

According to TCM, pain caused by cancer reflects the many pathological changes in channels, internal organs, Qi and Blood and the clinical manifestations vary with the different kinds of cancer. When the cancer occurs in the brain then headache, dizziness and vomiting are among the symptoms. Patients suffering from oesophagus cancer often have chest pain and difficulty in swallowing and vomiting. Patients with Stomach cancer often have stomach pain, nausea and a hard mass in the upper abdomen. Cancer in the Large Intestine may cause abdominal pain, constipation or diarrhoea with blood. Patients suffering from cancer in the Bladder may have bloody urine and lumbago. Patients with Lung cancer often have upper back pain, chest pain and sputum with blood.

Although pain due to cancer varies in nature—for instance, it can be stabbing, distending, a swollen feeling, a colic pain, pain with a feeling of contraction or pressure, there are common characteristics:

1. long history of pain
2. rapid aggravation of the pain
3. rapid deterioration of the general physical condition
4. the pain appears at a place near to the tumour area
5. there are hard masses on the skin or in the abdomen, which are palpable
6. cancers in deep parts of the body, such as brain or chest, can be detected by modern medical techniques.

**Aetiology and pathology**

There are many causes of cancer pain. Here only the major causes are discussed, which include invasion of pathogenic factors, disorders of diet and emotions, weakness of constitution, stagnation of Liver-Qi, stagnation of Blood, accumulation of Toxic Fire, accumulation of Damp-Phlegm, and deficiency of Qi and Blood, and Yin and Yang.

**Invasion of External pathogenic factors**

Persistence of any External pathogenic factors may cause blockage of the channels in the body, which leads to stagnation of Qi and Blood or disorders of the internal Zang-Fu organs. In the Ling Shu, it was pointed out that invasion and accumulation of Wind in the body might cause blockage of the channels (Ling Shu, 1963, p. 145). The same book also mentioned that cancer could be triggered by Cold. Of course, due to limitation of understanding of the aetiology and pathology two thousand years ago, the Classics could not discover all the causes for cancer. However, in the book Zhu Bing Yuan Hou Lun—general treatise on the causes and symptoms of diseases (611, new edition 1955), the author Chao Yuanfang detailed some causative factors, and pointed out that the major causes of the pain associated with cancer were disharmony between Yin and Yang, and weakness and Cold of the internal Zang-Fu organs leading to invasion of External Wind (p. 105). From this description, it can be seen clearly that invasion of Wind and Cold were considered to be causative factors.

However, invasion and accumulation of these External pathogenic factors are only triggering factors; Interior disorders are the key causes. In the Ling Shu, it also states that cancers of the Large Intestine are due to accumulation of some Toxin in the Intestine first, which subsequently predisposes the person to invasion of External factors (Ling Shu, 1963, p. 89). Thus the primary cause is disease of the Intestines and the Stomach, and cancer occurs secondarily. Moreover, accumulation of Cold in the Spleen and Stomach with invasion and accumulation of External factors may cause stagnation, thus the cancer is stimulated. In the book Jing Yue Quan Shu—Complete works of Zhang Jingyue (1624, new edition 1991) it was stated that invasion of External Wind and Cold may mix with the Phlegm and stagnant food in the Spleen and Stomach, leading to formation of cancers in the Stomach and the Intestines (p. 479).

**Disorder of emotions**

TCM also stresses the role of the emotions in the development of cancer. For instance, the Neijing stated that sudden and strong grief may cause dysphasia, which is actually a preliminary form of oesophageal cancer. Again, in the case of breast cancer, Dr Chen Shigong described in his book Wai Ke Zheng Zong—Orthodox manual of external diseases (1617, new edition 1997) that excessive grief and depression may cause impairment of the Liver, excessive meditation may damage the Spleen, and too much thinking may disturb the Heart, and these pathogenic factors may result in weakening of the circulation in the channels leading to the formation of nodules, and so breast cancer follows (p. 435). It is very clearly stated in TCM theory that disorder of the seven emotions may cause disturbance
of the interior organs, bringing about invasion of external pathogenic factors based on weakness of the organs. Also, emotional disorders could also directly cause slowing down of the circulation of the Qi and Blood in the channels and the internal Zang-Fu organs, thus cancer occurs.

Disorder of diet

Unhealthy diets may cause impairment of the Spleen and Stomach, leading to weakening of their functions of transportation and transformation, thus the production of Qi and Blood is damaged and deficiency of Qi and Blood follows. External invasion may easily take place under such conditions. Moreover, weakness of the Spleen and Stomach may cause retention of food and water, leading to formation of Damp-Phlegm, which in its turn could block the circulation of Qi and Blood. A mixture of Phlegm and stagnant Qi and Blood may slow down the circulation in the channels and weaken the functioning of the Zang-Fu organs, which makes the formation of cancer more likely.

Unhealthy diet includes overeating of fatty and greasy food, and of milky products, sweet foods, highly flavoured food, too pungent food, as well as drinking too much alcohol, leading to the formation of Damp-Heat. Overeating of cold food and raw food may also cause damage of Spleen-Yang, resulting in the formation of Cold-Damp.

Also included is the intake of Toxic food, including contaminated food and unhygienic food, which causes formation of Toxin in the body, leading to stagnation of Qi and Blood, dysfunction of the Zang-Fu organs and blockage of the channels, thus predisposing to cancer development.

Stagnation of Qi and Blood

Stagnation of Qi and Blood is the result of pathogenic changes; however, when it develops it becomes a pathogenic factor in itself. Most of the pain due to cancer, especially at a later stage, is caused by this kind of pathogenic factor. When stagnation of Blood develops, besides causing pain it may further block the channels, and disturb the physiological functions of the Internal Zang-Fu organs and the nourishing function of the Blood, resulting in emaciation, dry skin and hair, tiredness, bleeding, formation of masses, damage of veins, purplish tongue, and a thready and unsmooth pulse.

Generally speaking, stagnation of Qi and Blood may be caused by:

- too-strong emotion and prolonged emotion
- invasion of External pathogenic factors
- deficiency of Qi and Yang
- deficiency of Yin
- accumulation of Heat
- accumulation of Damp-Phlegm
- physical trauma
- inappropriate operations
- interior bleeding
- inappropriate injection, infusion or vaccination
- inappropriate intake or prolonged intake of some medications
- insufficient physical activity.

So when there is a Stagnation of Qi and Blood, except for treating the pain, it is necessary to search for its cause and to try to get rid of it.

Weakness of constitution

Old age, constitutional weakness, prolonged sickness, and weakness of the Spleen and Kidney may cause disorders of Yin and Yang, dysfunction of the Zang-Fu organs and slowing down of the circulation of Qi and Blood. This situation creates an opportunity for the invasion of External pathogenic factors and uprising of internal pathogenic factors, such as Phlegm, Damp, toxin, Fire and so on, leading to formation of cancer blocking the Zang-Fu organs and channels, so pain develops. Formation of cancer in the body may also further consume Qi, Blood, Yin and Yang, resulting in weakening of the Defensive Qi and aggravating the stagnation of Qi and Blood and the accumulation of Damp-Phlegm. In some cases, inheritance of some pathogenic factors also plays a very important role in the occurrence of cancer.

Unhealthy lifestyle

Smoking, drinking too much alcohol and taking drugs may cause dysfunction of the internal Zang-Fu organs, leading to the stagnation of Qi and Blood, and accumulation of Damp-Phlegm, so cancer may develop and pain follows.

Hyperactivity of Toxic Fire

Toxin may invade the body from outside; however, it may also be formed internally because of dysfunction of the Zang-Fu organs. For instance, persisting stagnation of Qi and Blood and accumulation of stagnant Damp-Phlegm may cause formation of Toxin in the body. If this process continues over a long period, the result would be generation of Toxic Fire. Hyperactivity of Toxic Fire burns the Zang-Fu organs, muscles and other body tissues, thus high fever, severe pain, bleeding, erosions and ulceration follow.
In summary, the causative factors for cancer are actually a mixture of several kinds of pathogenic factors, including invasion of External factors, disordered emotions, unhealthy diets and lifestyle and a weak constitution.

Diagnosis

Pain due to cancer usually occurs in the later stage of the disease. Whether the pain is due to cancer or to other causes may be easily differentiated by modern technology, such as X-ray, computed tomography (CT) scan, echo, blood test, marrow puncture, etc. However, by means of a differentiation of the symptoms and signs, TCM may also predict whether the pain is due to cancer or to another cause. The key points are as follows.

1. Cancer may occur at any age; however, most diseased people are middle-aged or elderly, owing to weakness of the Defensive Qi and a lowered resistance.
2. Most of the patients suffer from prolonged emotional disorders, especially too-intensive emotions, which may lead to impairment of mentality, stagnation of Qi and Blood, and blockage of the channels.
3. Bad dietary habits, including smoking too much, drinking too much alcohol, overeating of highly flavoured food and deep-fried food, and eating contaminated food, resulting in injury of the Spleen and Stomach with formation of Damp-Phlegm in the body.
4. Symptoms include prolonged high- or low-grade fever, fixed pain, no clear origin of bleeding, and progressive emaciation.
5. A hardening mass forms that grows progressively.

BL-13 Feishu, LU-1 Zhongfu and LU-5 Chize. If pain is caused by oesophageal cancer or stomach cancer, there would be painful swallowing, inability to swallow, vomiting after eating, and haematemesis, and tenderness in the epigastric region (e.g. at ST-34 Liangqiu and ST-42 Chongyang).

Differentiation of Excess and Deficiency

Pain due to cancer differs according to whether it is caused by Excess or Deficiency.

- A distending pain, stabbing pain, colic pain, sharp pain, contracting pain or constant pain are usually due to Excess.
- A slight pain, intermittent pain or empty pain are usually caused by Deficiency.
- More often the pain caused by cancer is Excessive pain.

Differentiation of Yin and Yang

- The Yin type of cancer has the following characteristics: slight pain due to cancer on the surface of the body, a lack of itching, a diffuse swelling without clear delimitation, local hardening, erosion, necrosis, and a purplish colour to the tumour or a lack of colour change in the area. Accompanying symptoms can include an aversion to cold, cold hands and feet, a lack of thirst, tiredness, a pale complexion, listlessness, low voice, shortness of breath, palpitations, a pale tongue and a thready and weak pulse.
- The Yang type of cancer has the following characteristics: severe pain due to cancer on the surface of the body, redness, swelling, heat, a foul smell, erosion and necrosis with yellowing oozing. These symptoms are accompanied by fever, restlessness, a bitter taste in the mouth, thirst, constipation and a red tongue.

Differentiation of tongue and pulse

Differentiation of the tongue and pulse characteristics is a very important step in making an accurate diagnosis and in distinguishing between Excess and Deficiency.

- A pale tongue, swollen tongue, or small tongue, tooth marks, a wet tongue coating and a peeled coating indicate Deficiency syndrome.
- A red tongue, purplish tongue, or even black tongue and a greasy coating indicate Excess.
- A big pulse, wiry pulse, slippery pulse, forceful pulse, tight pulse and choppy pulse indicate Excess.

Treatment based on differentiation

Differentiation of location

When pain due to cancer occurs, it is very necessary to differentiate its location in order to discover which organ (or organs) is affected. Palpation of the painful areas and the course of the channels and differentiation of the clinical symptoms and signs may give a clear suggestion. For instance, in case of chest pain due to lung cancer, there would be cough, shortness of breath and expectoration of phlegm mixed with blood clots or pure haemoptysis; there could be tenderness at
— A thready pulse, weak pulse, slow pulse, deep pulse, intermittent pulse and floating pulse indicate Deficiency.

Treatment

STAGNATION OF LIVER-QI

Symptoms and signs

Local distension and pain, formation of masses that are soft in nature, hypochondriac pain and distension, aggravation of the pain by emotional upset, much stress, depression, headache, irritability, nervousness, a thin and white tongue coating, or a thin and yellow coating, and a wiry and tight pulse.

Principle of treatment

Smooth the Liver and circulate the Liver-Qi, harmonise the collateral and sedate the pain.

HERBAL TREATMENT

Prescription

XIAO YAO SAN

Free and Relaxed Powder

Chai Hu Radix Bupleuri 10 g

Dang Gui Radix Angelicae Sinensis 10 g

Bai Shao Radix Paeoniae Alba 20 g

Bai Zhu Rhizoma Atractylodis Macrocephalae 10 g

Fu Ling Poria 15 g

Gan Cao Radix Glycyrrhizae 5 g

Bo He Herba Menthae 3 g

Sheng Jiang Rhizoma Zingiberis Recens 5 g

Explanations

• Chai Hu and Bo He regulate and promote the Liver-Qi circulation and remove Qi stagnation in the Liver.

• Bai Shao and Dang Gui nourish the Blood and strengthen the Liver. These two herbs can also relieve pain directly.

• Bai Zhu, Fu Ling and Sheng Jiang tonify the Spleen and Stomach.

• Gan Cao harmonises the actions of the other herbs.

Modifications

1. If there is low abdominal pain, add Wu Yao Radix Linderae 5 g and Ju He Semen Citri Reticulatae 10 g to regulate the Qi circulation and relieve the pain.

2. If there is sharp pain, add Yan Hu Suo Rhizoma Corydalis 15 g and Mo Yao Resina Myrrhi 10 g to relieve the pain.

3. If there is irritability and nervousness, add Yu Jin Radix Curcumae 10 g and Chuan Xiong Radix Ligustici Chuanxiong 10 g to regulate the circulation of Qi and Blood and smooth the Liver.

4. If there is a poor appetite, add Shan Zha Fructus Crataegi 20 g and Mai Ya Fructus Hordei Germinatus 20 g to promote the circulation of Qi and improve the appetite.

5. If there is fullness in the stomach, add Zhi Shi Fructus Aurantii Immaturus 10 g and E Zhu Rhizoma Zedoariae 10 g to promote the circulation of Qi and Blood and relieve the fullness.

6. If there is constipation, add Da Huang Radix et Rhizoma Rhei 6 g and Mang Xiao Natrii Sulfas 15 g to promote defecation and remove the stagnation of Qi and Blood.

Patent remedies

Xiao Yao Wan Free and Relaxed Pill

Shu Gan Wan Soothe Liver Pill

ACUPUNCTURE TREATMENT

LR-3 Taichong, LR-5 Ligou, LR-14 Qimen, PC-6 Neiguan, CV-17 Tanshong and GB-20 Fengchi. Reducing method is used on these points.

Explanations

• The Liver is in charge of promoting free flow of Qi in the body. If there is prolonged persistence of emotional disturbance the Liver is impaired, so stagnation of Liver-Qi occurs. In fact, stagnation of Liver-Qi may cause stagnation of Qi in the other Zang-Fu organs, such as the Lung, Stomach and Large Intestine. The key treatment therefore is to promote the circulation of Liver-Qi.

• LR-3, the Source point of the Liver channel, and LR-14, the Front Collecting point of the Liver, regulate the Liver, smooth the Liver and promote the free flow of Liver-Qi.

• LR-5, the Connecting point of the Liver channel, harmonise the collateral and sedates pain.

• PC-6, the Connecting point of the Pericardium channel and the point connecting to the Yin Linking Vessel, and CV-17, the Gathering point for the Qi, harmonise the Qi circulation, relax the chest, soothe the emotions, and relieve the blockage in the chest.
GENERALISED BODY PAIN

- GB-20 calms the Mind and the Liver and sedates headache.

Modifications
1. If there is stagnation of Qi in the Stomach and oesophagus, add ST-21 and CV-12 to promote Qi circulation in the Stomach and to sedate the pain.
2. If there is pain in the abdomen, add ST-25 and ST-28 to circulate Qi in the abdomen and to sedate the pain.
3. If there is coughing and chest pain due to stagnation of Qi in the Lung, add LU-5 and BL-13 to circulate the Qi in the Lung, to cause the Lung-Qi to descend and to relieve the cough.
4. If there is pain in the groin or perineum, add LR-11 and LR-12 to harmonise the collaterals and to sedate pain.
5. If there is irritability and nervousness, add GV-20 and LR-2 to clear the Heat in the Liver and to suppress the Liver.
6. If there is insomnia and restlessness, add HT-3 and HT-8 to calm the Heart and to tranquilise the Mind.
7. If there is a poor appetite, belching and nausea, add SP-4, ST-36 and ST-40 to cause the Stomach-Qi to descend and to improve the appetite.
8. If there is constipation, add TE-6 and LI-4 to promote defecation.

STAGNATION OF BLOOD

Symptoms and signs
Stabbing pain with a fixed location, aggravation of the pain at night or by immobility, alleviation of the pain with activity, hard swelling, hard masses, bleeding with purplish blood, a dark complexion, a purplish tongue and a choppy pulse.

Principle of treatment
Promote the circulation of Qi and Blood, eliminate the Blood stasis and sedate the pain.

HERBAL TREATMENT

Prescription
GE XIA ZHU YU TANG
Drive out Blood Stasis Below the Diaphragm Decoction
Tao Ren Semen Persicae 9 g
Hong Hua Flos Carthami 9 g
Yan Hu Suo Rhizoma Corydalis 6 g
Wu Ling Zhi Faeces Trogopterorum 9 g
Chuan Xiong Rhizoma Ligustici Chuanxiong 9 g
Dang Gui Radix Angelicae Sinensis 9 g
Dan Pi Cortex Moutan Radicis 6 g
Chi Shao Radix Paeoniae Rubra 6 g
Xiang Fu Rhizoma Cyperi 9 g
Zhi Qiao Fructus Aurantii 6 g
Wu Yao Radix Linderae 6 g
Gan Cao Radix Glycyrrhizae 6 g
Chen Pi Pericardium Citri Reticulatae 9 g
Sha Ren Fructus Amomi 6 g

Explanations
- This formula is suitable for upper abdominal pain radiating to the hypochondria region. The herbs can be divided into two groups.
- One group of herbs invigorates the Blood and dispels Blood stasis. Tao Ren, Hong Hua, Yan Hu Suo, Wu Ling Zhi, Chuan Xiong, Dang Gui, Chi Shao and Dan Pi are commonly used herbs for invigorating the Blood and relieving the pain. But there are some differences among them.
- Tao Ren and Hong Hua are pungent and warm, breaking up and dispersing the stagnant Blood; they can be used for Blood stagnation in different regions of the body, especially for abdominal pain or swelling and pain of the limbs after trauma or operation.
- Yan Hu Suo can regulate both Qi and Blood and is very effective for stopping the pain. It can be used alone or in combination with other herbs.
- Wu Ling Zhi can break up Blood stasis, but will not consume the Blood nor disturb its normal circulation. Dang Gui can tonify and move the Blood. Both of these are especially suitable for Blood stagnation in deficiency syndrome.
- Chuan Xiong has a very strong effect on activating the circulation of Blood. It reaches all parts of the body and is very effective in stopping the pain.
- Chi Shao and Dan Pi can clear Heat in the Blood.
- Another group of herbs regulates the Qi: Xiang Fu, Zhi Qiao, Wu Yao, Sha Ren, Chen Pi and Gan Cao.
- Xiang Fu, Zhi Qiao and Wu Yao particularly regulate the Liver-Qi; they treat pain at the sides of the abdomen.
- Sha Ren regulates the Spleen-Qi and treats pain in the middle or lower abdomen.
- Chen Pi regulates the Stomach-Qi as well as the Spleen-Qi and treats the pain in the upper and middle abdomen.
- Gan Cao harmonises the actions of other herbs in the formula that work on different levels and in different directions. It can also protect the Spleen-Qi.
• All the herbs together are used to remove the stagnation of Blood and Qi in order to stop the pain. This formula can be used in the early stage of cirrhosis of the liver, trauma, adhesions and tumours.

**Modifications**

1. If there is irritability and restlessness, add Chai Hu Radix Bupleuri 5 g to diffuse the Liver-Qi and Dan Shen Radix Salviae Miltiorrhizae 10 g to clear the Heat in the Heart.
2. If there is severe pain of a cramping nature, add Bai Shao Radix Paeoniae Alba 10 g to smooth the muscles and tendons in order to relieve the cramp.
3. If there are palpable, immobile masses, add the herbs to soften the hardness, such as Xuan Shen Radix Scrophulariae 10 g, Zhe Bei Mu Bulbus Fritillariae Thunbergii 10 g, Mu Li Concha Ostreae 20 g, Shan Zha Fructus Crataegi 10 g, Ji Nei Jin Endothelium Galli Corneum Gigeriae 10 g, San Leng Rhizoma Sparganii 10 g and E Zhu Rhizoma Zedoariae 10 g.
4. If there is deficiency of Liver-Yin and Liver-Qi stagnation, add Bai Shao Radix Paeoniae Alba 10 g, Sheng Di Huang Radix Rehmanniae Recens 10 g and Chuan Lian Zi Fructus Meliae Toosendan 10 g to nourish the Yin and to promote the circulation of Qi.

**Patent remedy**

Bie Jia Jian Wan Turtle Shell Pill

**ACUPUNCTURE TREATMENT**

LR-3 Taichong, LR-5 Ligou, PC-6 Neiguan, SP-6 Sanyinjiao, SP-10 Xuehai, BL-17 Geshu and LI-4 Hegu. Reducing method is used on these points.

**Explanations**

- LR-3 and PC-6 promote the circulation of Qi in order to regulate the circulation of Blood.
- LI-4, SP-6, SP-10 and BL-17 promote the circulation of Blood, eliminate Blood stasis and sedate the pain.
- LR-5, the Connecting point of the Liver channel, harmonises the collateral and sedates the pain.

**Modifications**

1. If there is severe pain, add LR-6 and some other Accumulation points on the channels that are related to the affected organs to harmonise the collateral and sedate the pain.
2. If there is restlessness and insomnia, add HT-3 and HT-7 to calm the Mind and benefit sleep.
3. If there is bleeding with purplish blood, add SP-1 to stop the bleeding.
4. If there is weakness of the body, tiredness and poor appetite, add ST-36 and SP-3 to improve the appetite and raise the Yang and the Qi in the body.
5. If there is constipation, add ST-25 and ST-40 to promote defecation.

**ACCUMULATION OF TOXIC FIRE**

**Symptoms and signs**

Acute or subacute pain in the body, which is usually fixed at one place, but can also be throughout the body, formation of masses on the skin or within the body, erosion and necrosis with foul smell, discharge of yellow and sticky liquid from the masses, high fever, restlessness, thirst, a bitter taste in the mouth, deep yellow urine, constipation, a red tongue with a yellow and greasy coating and a wiry, slippery and rapid pulse.

**Treatment principle**

Cool Heat and remove Toxin, reduce Fire and sedate the pain.

**HERBAL TREATMENT**

**Prescription**

GAN LU XIAO DU DAN
Special Sweet Dew Pill to Eliminate Toxin
Hua Shi Talcum 10 g
Yin Chen Herba Artemisiae Capillaris 10 g
Huang Qin Radix Scutellariae 10 g
Shi Chang Pu Rhizoma Acori Graminei 10 g
Mu Tong Caulis Akebiae 5 g
Chuan Bei Mu Bulbus Fritillariae Cirrhosae 10 g
She Gan Rhizoma Belamcandidae 10 g
Lian Qiao Fructus Forsythiae 10 g
Bo He Herba Menthae 5 g
Bai Kou Ren Semen Amomi Rotundus 10 g
Huo Xiang Herba Agastachis 10 g

**Explanations**

- Huang Qin, Lian Qiao and Chuan Bei Mu clear Heat and eliminate the Toxin.
- Lian Qiao, Chuan Bei Mu and She Gan disperse stagnation, reduce the swelling and stop the pain.
• Mu Tong, Hua Shi and Yin Chen clear Heat and dry up Damp.
• Yin Chen can relieve jaundice.
• Huo Xiang, Shi Chang Pu, Bai Kou Ren and Bo He are aromatic herbs to resolve turbidity and Damp and to promote the circulation of Qi.

**Modifications**

1. If there is severe Heat Toxin in the Intestines, manifesting as constipation and abdominal pain, add Yin Hua *Flos Lonicerae* 10 g, Ma Chi Xian *Herba Portulaca* 10 g and Da Huang *Radix et Rhizoma Rhei* 10 g to clear the Heat and to remove the Toxity.
2. If there is blood and mucus in the stools, but the blood predominates, add Zi Cao *Radix Arnebiae seu Lithospermi* 10 g, Dan Pi *Cortex Moutan Radicis* 10 g, Huai Hua *Flos Sophorae* 10 g and Di Yu *Radix Sanguisorbae* 10 g to cool the Blood and stop bleeding.
3. If the mucus predominates, add Fu Ling *Poria* 10 g, Yi Yi Ren *Semen Coicis* 10 g to transform the Damp.
4. If there is pronounced tenesmus, add Bai Shao *Radix Paeoniae Alba* 10 g to moderate the Qi in the Intestines.
5. If there is weakness of the Spleen, manifesting as poor appetite, tiredness and loose stools, add Dang Shen *Radix Codonopsis Pilosulae* 10 g, Bai Zhu *Rhizoma Atractylodis Macrocephalae* 10 g and Fu Ling *Poria* 10 g to tonify the Spleen and to transform the Damp.
6. If there is stagnation of the Liver-Qi, manifesting as depression, fullness of the chest and hypochondriac pain, add Xiang Fu *Rhizoma Cyperi* 10 g and Chai Hu *Radix Bupleuri* 5 g to promote the circulation of Liver-Qi. (Ying) point from the Stomach channel, clear the Heat, reduce Fire and remove Toxin.

• TE-6 promotes discharge of Fire and eliminates Toxin.
• ST-37, the Lower Sea point of the Large Intestine, and ST-40, the Connecting point of the Stomach channel, promote defecation in order to clear Heat and to remove Toxin.
• LR-2 and SP-2, the Spring points from the Liver and Spleen channel respectively, cool the Heat and reduce Toxic Fire.
• SP-6 and SP-10 cool toxic Fire at the Blood level and prevent Blood stagnation due to the accumulation of Heat in the Blood.
• SP-21, the great Connecting point of the Spleen channel, circulates Qi and Blood in the whole body and sedates body pain.

**Patent remedy**

*Gan Lu Xiao Du Dan Special Sweet Dew Pill to Eliminate Toxin*

**ACUPUNCTURE TREATMENT**

LI-4 Hegu, LI-11 Quchi, TE-6 Zhigou, ST-37 Shangjixu, ST-40 Fenglong, ST-44 Neiting, SP-21 Dabao, SP-2 Dadu, SP-6 Sanyinjiao, SP-10 Xuehai and LR-2 Xingjian. Reducing method is used on these points.

**Explanations**

• LI-4 and LI-11, the Source and Sea points from the Large Intestine channel, and ST-44, the Spring

**ACCUMULATION OF DAMP-PHLEGM**

**Symptoms and signs**

Prolonged persistence of dull pain, sometimes pain with a distending and heavy feeling, lassitude, poor appetite, loose stools, formation of tumours that are soft in nature, gradual occurrence of erosions, discharge of white and sticky phlegm from the tumours, nausea, vomiting, a pale and swollen tongue with a white and greasy coating, and a slippery pulse.

**Principle of treatment**

Eliminate Phlegm and resolve Damp, disperse hardness and sedate the pain.

**HERBAL TREATMENT**

**Prescription**

**DI TAN TANG**

*Scour Phlegm Decoction*
Huang Qin *Radix Scutellariae* 10 g  
Huang Lian *Rhizoma Coptidis* 10 g  
Ge Gen *Radix Prerariae* 15 g  
Yin Hua *Flos Lonicerae* 10 g  
Mu Tong *Caulis Akebiae* 5 g  
Fu Ling *Poria* 15 g  
Che Qian Zi *Semen Plantaginis* 10 g

**Explanations**

- Huang Qin and Huang Lian, Cold and bitter in nature, enter the Large Intestine channel, are effective in clearing Heat and drying up Damp in the Intestines.
- Ge Gen, pungent and Cold in nature, enters the Bright Yang channels, and can not only clear the Heat, but can also cause the clear Spleen-Qi to ascend in order to stop the diarrhoea.
- Yin Hua can enhance the action of Huang Qin and Huang Lian to reduce Heat.
- Mu Tong, Fu Ling and Che Qian Zi increase urination and eliminate Damp.

**Modifications**

1. If there is a poor appetite, add Huo Xiang *Herba Agastachis* 10 g and Pei Lan *Herba Eupatorii* 10 g to eliminate the Damp and Phlegm and improve the appetite.
2. If there is nausea or vomiting, add Zhi Ban Xia *Rhizoma Pinelliae Praeparata* 10 g and Chen Pi *Pericarpium Citri Reticulatae* 10 g to dry the Damp and regulate the Qi circulation.
3. If there are loose stools, add Cang Zhu *Rhizoma Atractylodis* 10 g to help Fu Ling eliminate the Damp.
4. If there is severe diarrhoea, add Ze Xie *Rhizoma Alismatis* 10 g to promote urination and eliminate the Damp.

**Patent remedy**

Xiang Sha Liu Jun Wan *Six-Gentleman Pill with Aucklandia and Anomum*

**ACUPUNCTURE TREATMENT**

LI-4 Hegu, LI-11 Quchi, ST-39 Xiajuxu, SP-9 Yinlingquan, SP-6 Sanyinjiao, ST-25 Tianshu and CV-6 Qihai. Reducing method is used on these points.

**Explanations**

- LI-4, the Source point and LI-11, the Sea point, can clear Heat in the Large Intestine channel. They can also expel the Wind-Heat and reduce fever in an Exterior syndrome.
- ST-39, the Lower Sea point of the Small Intestine, and SP-9, the Sea point of the Spleen channel, are able to reduce the Heat, to transform the Damp in the Middle and Lower Burners and to stop the abdominal pain.
- SP-6 is an important point to resolve Damp and to stop pain in the lower abdomen.
- ST-25, the Front Collecting point of the Large Intestine, regulates the function of the Large Intestine.
- CV-6, the point where the Qi gathers, is used to regulate the Qi and open the obstructions in order to stop the abdominal pain.
- When all the points are used together, the Damp-Heat can be eliminated, the diarrhoea stops and the abdominal pain will disappear.

**Modifications**

1. If there is exterior syndrome, add TE-5 to expel the Wind-Heat.
2. If there is high fever, add GV-14 and ST-44 to reduce the fever.
3. If there is indigestion, add CV-12 and ST-44 to reduce the Heat and regulate the Large Intestine.
Facial pain

The face is the place where all the Yang channels meet; facial pain can be caused by a disturbance of one or more of these channels. Pain may occur at one side or on both sides of the face, but it is most commonly confined to one side.

Facial pain is often caused, according to TCM, by invasion of External factors, also by flaring up of Liver-Fire, accumulation of Heat in the Bright Yang Fu organs, or of Wind-Phlegm in the channels, deficiency of Qi, or stagnation of Qi and Blood. Facial pain may be attributed to any of the following disorders in Western medicine: primary or secondary trigeminal neuralgia, mumps, rhinitis, caries, trauma, post-facial operation, herpes zoster and its sequelae, and acute facial dermatitis.

Aetiology and pathology

Invasion of External factors

Overexposure to Wind, Cold or Heat may cause these pathogenic factors to invade the face. Cold is characterised by contraction and stagnation. In Wind-Cold invasion, there is a contraction of the channels and muscles on the face, leading to stagnation of Qi and Blood, and pain follows. Heat is characterised by uprising and burning. In Wind-Heat invasion, Qi and Blood in the channels, especially the Bright Yang channels, will be disturbed, leading to accumulation of Qi and Blood in local regions, then swelling, redness and pain occur.

Furthermore, an invasion of the face by Toxic Heat or insect bites may also cause an accumulation of Toxin in the channels, and stagnation of Qi and Blood occurs, leading to facial pain.

Flaring up of Liver-Fire

Overstress, overstrain, excessive anger or anxiety, or too much meditation, may also cause disharmony of the Liver and impede its function of promoting Qi circulation, leading to stagnation of Qi in the Liver. If this stagnation persists for a long time, this may generate Liver-Fire, causing flaring up of Liver-Fire to the face, and facial pain occurs.

Accumulation of Heat in the Bright Yang channels

Overeating of pungent, sweet or fatty food, or drinking too much alcohol, may cause Heat accumulation in the Bright Yang Fu organs, leading to constipation, a big appetite, bleeding of the
gums, a foul smell in the mouth and thirst. This Heat may also ascend along the Bright Yang channels to the face and disturb the Qi and Blood circulation, so causing facial pain.

**Accumulation of Wind-Phlegm in the channels**

If External Wind invasion is not completely expelled, it may accumulate in the channels. When Phlegm accumulates in the body then Wind might mix with this Phlegm and block the channels, causing facial pain.

**Deficiency of Qi**

Overstrain or prolonged sickness may cause consumption of Qi, leading to Qi deficiency, then the face is not properly nourished, and this causes facial pain.

**Stagnation of Qi and Blood**

Qi and Blood should be freely circulated on the face. If Qi and Blood stagnate owing to various causes, the channels become blocked, causing pain. Physical trauma or inappropriate facial surgery may directly damage the channels and muscles leading to stagnation of Qi and Blood, and causing pain.

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**Treatment based on differentiation**

**Differentiation**

**Differentiation of External or Internal origin**

- Acute onset of facial pain, mild in intensity, accompanied by External symptoms such as an aversion to cold, fever, muscle pain, a runny nose, cough and superficial pulse, is usually caused by invasion of External factors.
- A chronic history of facial pain, mild or severe in intensity, associated with diet, emotional state or other physical conditions, is usually caused by disorders of the Internal Zang-Fu organs.

**Differentiation of character of the pain**

- Acute sharp facial pain with a burning sensation, a thin and yellow tongue coating, together with some External symptoms, is usually caused by invasion of Wind-Heat.
- Acute sharp facial pain, together with some External symptoms, such as an aversion to cold, low-grade fever, muscle pain, absence of thirst, is usually caused by invasion of Wind-Cold.
- Acute sharp facial pain with a burning sensation, swelling of the face, redness, heat, fever, a thick or thin and yellow coating on the tongue, together with some symptoms caused by Toxic Heat, such as an aversion to cold, headache, throat pain and swelling, restlessness and constipation, etc., is usually caused by invasion of Toxic Heat.
- Chronic sharp facial pain with a burning sensation, redness and pain of the eyes, with aggravation of the pain by emotional upset, nervousness or dizziness, is usually caused by flaring-up of Liver-Fire.
- Chronic sharp facial pain with a burning sensation, redness of the face, aggravation of facial pain by consumption of some pungent food, a foul smell in the mouth, thirst and constipation is usually caused by accumulation of Excessive-Heat in the Bright Yang channels.
- Stabbing facial pain with a fixed location, which gets worse at night, with a purplish colour of the tongue, is usually caused by stagnation of Blood.
- Slight intermittent facial pain, with aggravation by exertion and during the day, poor vision, tiredness, an aversion to cold, cold hands and feet, a pale tongue with a thin, white and slight greasy coating, and a thready and weak pulse, is usually caused by deficiency of Qi.
- Chronic facial pain with numbness or a tingling feeling, intermittent facial pain, spasm of the facial muscles, local swelling on the face, mostly on one side, tic in the face, a thin, white and greasy tongue coating, and a wiry and slippery pulse, is usually caused by accumulation of Wind-Phlegm in the channels.

**Treatment**

**INVASION OF WIND-HEAT**

**Symptoms and signs**

Facial pain with a burning sensation, or a prickling sensation, or a sharp pain, constant pain, redness of the face, sweating, aggravation of pain by exposing to warmth, alleviation of pain by cold, thirst or fever, deep yellow urine, a red tip to the tongue and a thin and yellow coating, and a superficial and rapid pulse.
Principle of treatment
Dispel Wind, clear Heat and calm the pain.

HERBAL TREATMENT

Prescription

**XIONG ZHI SHI GAO TANG**
*Cnidium, Angelica and Gypsum Decoction*

**Chuan Xiong** *Rhizoma Ligustici Chuanxiong* 10 g  
**Bai Zhi** *Radix Angelicae Dahuricae* 10 g  
**Shi Gao** *Gypsum Fibrosum* 20 g  
**Sang Ye** *Folium Mori* 10 g  
**Ju Hua** *Flos Chrysanthemi* 10 g  
**Jin Ying Hua** *Flos Lonicerae* 10 g  
**Man Jing Zi** *Fructus Viticis* 10 g  
**Cang Er Zi** *Fructus Xanthii* 10 g  
**Sheng Di Huang** *Radix Rehmanniae* 10 g

Explanations

- Sang Ye, Jin Yin Hua and Ju Hua disperse the Wind and clear the Heat.
- Man Jing Zi and Cang Er Zi disperse the Wind-Heat and sedate the pain.
- Bai Zhi and Chuan Xiong sedate the pain on the face.
- Shi Gao clears the Heat and reduces the fever.
- Sheng Di Huang cools the Heat and removes the Toxin from the face.

Modifications

1. If there is a high fever, add Da Qing Ye *Folium Isatidis* 10 g and Ban Lan Gen *Radix Isatidis* 10 g to reduce the fever.
2. If there is redness and swelling on the face, add Pu Gong Ying *Herba Taraxaci* 10 g and Zi Hua Di Ding *Herba Violae* 10 g to clear the Heat, remove the Toxin and reduce the swelling.
3. If there is throat pain, add Xuan Shen *Radix Scrophulariae* 10 g to benefit the throat and relieve the throat pain.
4. If there is cough and expectoration of yellow phlegm add Sang Bai Pi *Cortex Mori Radicis* 10 g, and Zhe Bei Mu *Balbus Fritillariae Thunbergii* 10 g to clear the Heat and eliminate the Phlegm.
5. If there is blocked nose with running nose, add Er Bu Shi Cao *Herba Centipedae* 10 g to open the nose and relieve the blockage in the nose.

Patent remedies

Yin Qiao Jie Du Pian *Honeysuckle and Forsythia Tablet* to Overcome Toxins

ACUPUNCTURE TREATMENT

LI-4 Hegu, LI-11 Quchi, TE-5 Waiguan, ST-6 Jiache, ST-7 Xiaguan, GB-20 Fengchi. Reducing method is used for all these points.

Explanations

- LI-4 and LI-11 are used to clear Heat, especially in the Bright Yang channel of the hand. These two points are suitable for pain around the nose since the Large Intestine channel ends at the nose. Besides, these two points can dispel the wind-heat and reduce fever. If there is a blocked nose, add LI-20, LU-7, LU-10 and Extra Bitong to circulate the channel and open the nasal orifice.
- ST-6 and ST-7 are used especially to circulate the channel and sedate the pain to treat pain in the cheek region since the Stomach channel passes through this region. In fact, Stomach channel disturbance is one of the main causes of facial pain. In this case, ST-4 and ST-5 should be used together to sedate the pain. ST-34, ST-40 and ST-42 can be prescribed at the same time. ST-34 is the Accumulation point of the Stomach channel, which has a good effect on relieving the pain in the Stomach channel. ST-40 is the Connecting point, which is effective for harmonising the collateral. ST-42 is the Source point, being effective for circulating the channel and stopping the pain.
- GB-20 is used to disperse the Wind-Heat and stop the pain. This point is prescribed especially for pain occurring near the ear that refers to the neck, causing a painful and stiff neck. This point also relieves headache, and in this case it would be best to combine it with TE-5, since this is the point that connects to the Yang Linking Vessel. And it is also the Connecting point of the Triple Burner, so it is effective in relieving pain on the side of the head. TE-5 is also effective for dispelling Wind and clearing Heat.

Modifications

1. If there is a fever, add GV-14, and ST-44, the Spring point of the Stomach channel, to reduce fever.
2. If there is throat pain and swelling, add LU-10 to relieve the pain and reduce the swelling.
3. If there is headache, add Extra Taiyang and Extra Yintang to sedate the headache.

4. If there is a swollen face with redness add ST-44 and LI-1 to clear the Heat and reduce the swelling.

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**Case history**

A 30-year-old man had been suffering from facial pain with a burning feeling for 5 days. At the beginning, he had fever, throat pain, headache, an aversion to cold and runny nose with a white discharge, so he went to his general practitioner and took antibiotics for 3 days. Generally his symptoms improved slightly, but the burning facial pain remained. He also had general body pain, a tidal fever and aversion to cold, a slight thirst, a dry mouth, a red tip to his tongue, and thin and slightly yellow coating, and a superficial and slightly rapid pulse.

**Diagnosis**

This case was clearly a condition of facial pain due to invasion of Wind-Heat. The key symptoms of external invasion of Wind-Heat were: he was a young man who had never complained about these symptoms before, it was an acute attack, it was facial pain with a burning feeling, fever, an aversion to cold, throat pain, and the conditions of the tongue and pulse.

**Principle of treatment**

Dispel Wind, clear Heat, harmonise the collateral and sedate the pain.

**Acupuncture treatment**

LI-4 Hegu, TE-5 Waiguan, ST-3 Juliao, ST-7 Xiaguan, ST-18 Guanliao, GB-20 Fengchi. Reducing method was used on these points. Treatment was given once every other day.

**Explanations**

- LI-4 and TE-5 dispel Wind-Heat in general. Also, LI-4 and GB-20 can dispel Wind-Heat in the upper body, especially the face.
- ST-3, ST-7 and ST-18, all local points, are used to harmonise the collateral and sedate the facial pain.
- Normally, LI-11 is recommended to be added to the prescription; however, in this case there was not much fever, so this point can be omitted.

Due to the short duration of his problem, the facial pain was under control in 2 weeks.

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**INVASION OF TOXIC HEAT**

**Symptoms and signs**

Acute occurrence of facial pain, redness, swelling and burning feeling on the face, formation of pus on the face, itching, fever, thirst, constipation, deep yellow urine, restlessness, a poor appetite, a red tongue with a yellow and dry coating and a rapid and wiry pulse.

**Principle of treatment**

Clear Heat, reduce Fire and eliminate Toxin.

**HERBAL TREATMENT**

**Prescription**

**PU JI XIAO DU YIN**

*Universal Benefit Decoction to Eliminate Toxin*

- **Huang Qin** Radix Scutellariae 10 g
- **Huang Lian** Rhizoma Coptidis 10 g
- **Xuan Shen** Radix Scrophulariae 6 g
- **Zhi Zi** Fructus Gardeniae 10 g
- **Ban Lan Gen** Radix Isatidis 6 g
- **Lian Qiao** Fructus Forsythiae 3 g
- **Ma Bo** Lasiophaeae seu Calvatiae 3 g
- **Niu Bang Zi** Fructus Arctii 3 g
- **Bo He** Herba Menthae 3 g
- **Jiang Can** Bombyx Batryticatus 3 g
- **Sheng Ma** Rhizoma Cimicifugae 3 g
- **Gan Cao** Radix Glycyrrhizae 6 g
- **Da Qing Ye** Folium Isatidis 10 g
- **Zhe Bei Mu** Bulbus Fritillariae Thunbergii 10 g

**Explanations**

- Huang Qin, Huang Lian and Zhi Zi clear Heat, reduce the swelling and eliminate the Toxin.
- Ma Bo and Xuan Shen eliminate the Toxin.
- Ban Lan Gen, Lian Qiao, Bo He, Sheng Ma and Da Qing Ye dispel the Heat, reduce the fever and clear the toxin.
- Niu Bang Zi, Jiang Can and Zhe Bei Mu resolve the Phlegm and harmonise the collateral on the face.
- Gan Cao harmonises the herbs in the prescription and eliminates the Toxin.

**Modifications**

1. If there is fever due to flaring up of Fire-heat, add Shi Cao Gypsum Fibrosum 20 g and Zhi Mu Rhizoma Anemarrhenae 10 g to clear Heat and reduce the fever.
2. If there is nasal bleeding due to invasion of the Lung system by Heat, add Sheng Di Huang Radix Rehmanniae 15 g and Sang Bai Pi Cortex Mori Radicis 10 g to clear Heat in the Lung system and stop the bleeding.
3. If there is redness and swelling of the eyes with yellow secretion due to invasion of Heat into the Liver channel, add Xia Ku Cao Spica Prunellae 10 g and Long Dan Cao Radix Gentianae 5 g to clear Heat in the eyes and reduce the swelling.
4. If there is restlessness due to invasion of the Heart channel by Heat, add Dan Zhu Ye Herba Lophatheri 10 g to clear Heat from the Heart.
5. If there is nausea due to the penetration of Toxic Heat from the channel to the Stomach organ, add Xuan Fu Hua Flos Liliae 10 g to harmonise the Stomach and cause the Stomach-Qi to descend.

6. If there is constipation due to blockage of the Large Intestine by Heat, add Da Huang Radix et Rhizoma Rhei 10 g to promote defecation so as to clear the Heat.

**Patent remedies**

Niu Huang Jie Du Wan Cattle Gallstone Pill to Resolve Toxin
Yin Qiao Jie Du Wan Honeysuckle and Forsythia Pill to Overcome Toxins

**ACUPUNCTURE TREATMENT**

LI-2 Erjian, LI-4 Hegu, LI-11 Quchi, ST-5 Daying, ST-7 Xiaguan, ST-36 Zusanli, ST-42 Changyang, and ST-44 Neiting. Reducing method is used on these points.

**Explanations**

- In most cases when there is invasion of toxic Heat, the Bright Yang channel is affected, thus the points from the Large Intestine channel and Stomach channel are usually selected.
- LI-2 and ST-44 are two important points here in this case, because LI-2 and ST-44, the Spring points of these two channels, are able to clear Heat and reduce Fire, so as to eliminate the redness and swelling. Besides, they are the Water points according to the Five Element theory, and Water controls Fire, so it is appropriate to use these two points.
- LI-4, the Source point, and LI-11, the Sea point, clear Heat and circulate the channel so as to sedate pain. In most cases of invasion of Toxic Heat, there could be fever. When these two points are applied together, they will be more effective in reducing the fever.
- ST-42 and ST-36, which are the same as LI-4 and LI-11, the Source point and Sea point respectively, have a function in clearing Heat in the foot Bright Yang channel and sedating the pain.
- ST-5, ST-6 and ST-7 dispel Heat and harmonise the collateral, so they treat the pain in the locality.

**Modifications**

1. If there is fever due to flaring-up of Fire-Heat, add CV-14 to clear Heat and reduce the fever.

2. If there is nasal bleeding due to invasion of the Lung system by Heat, add LU-6 and LU-10 to clear Heat in the Lung system and stop the bleeding.

3. If there is redness and swelling of the eyes with yellow secretion due to invasion of Heat to the Liver channel, add LR-2 and Extra Taiyang to clear Heat in the eyes and reduce the swelling.

4. If there is restlessness due to invasion of the Heart channel by Heat, add HT-3 and HT-8 to clear Heat from the Heart.

5. If there is nausea due to penetration of toxic Heat from the channel to the Stomach organ, add PC-6 and CV-12 to harmonise the Stomach and cause the Stomach-Qi to descend.

6. If there is constipation due to blockage of the Large Intestine by Heat, add ST-25 and ST-37 to promote defecation so as to clear the Heat.

**INVASION OF WIND-COLD**

**Symptoms and signs**

Sharp pain at the face with spasm feeling, aggravation of pain after exposure to cold, alleviation with warmth, a purplish face or slight blue colour on the face, a thin and white tongue coating, and a superficial and tight pulse.

**Principle of treatment**

Dispel Wind, eliminate Cold, and promote circulation of the collateral and sedate the pain.

**HERBAL TREATMENT**

**Prescription**

CHUAN XIONG CHA TIAO SAN  
**Ligusticum–Green Tea Regulating Powder**

Chuan Xiong Rhizoma Ligustici Chuanxiong 6 g  
Jing Jie Herba Schizonepetae 6 g  
Fang Feng Radix Ledebouriellae 6 g  
Bai Zhi Radix Angelicae Dahuricae 6 g  
Yan Hu Suo Rhizoma Corydalis 10 g  
Man Jing Zi Fructus Viticis 10 g  
Dang Gui Radix Angelicae Sinensis 10 g  
Xi Xin Herba Asari 3 g  
Gan Cao Radix Glycyrrhizae 5 g  
Qiang Huo Rhizoma seu Radix Notopterygii 6 g

**Explanations**

- Jing Jie and Fang Feng dispel Wind and eliminate Cold.
Chuan Xiong, Xi Xin, Bai Zhi and Qiang Huo dispel Wind-Cold and sedate the facial pain.

Man Jing Zi and Yan Hu Suo arrest the facial pain.

Dang Gui tonifies Blood and strengthens the Liver so as to harmonise the collateral.

Gan Cao harmonises the prescription.

**Modifications**

1. If there is a runny nose with white discharge and sneezing due to invasion of the Lung system by Wind-Cold, add Cang Er Zi Fructus Xanthii 10 g and Cong Bai Bulbus Allii Fistulosi 10 g to dispel the Wind-Cold.

2. If there is headache due to stagnation of Qi and Blood in the head resulting from invasion of Wind-Cold, add Gao Ben Rhizoma et Radix Ligustici 10 g to eliminate the Wind-Cold in the head and sedate the headache.

3. If there is an aversion to cold and the hands and feet are cold because of impairment of the Yang-Qi by Cold, add Gui Zhi Ramulus Cinnamomi 10 g and Gan Jiang Rhizoma Zingiberis 5 g to warm the Yang and dispel the Cold.

4. If there is spasm of the facial muscles due to Cold accumulation, add Bai Fu Zi Rhizoma Typhonii 5 g to relieve the muscle spasm.

**Patent remedy**

Chuan Xiong Cha Tiao Wan Ligusticum–Green Tea Regulating Pill

**ACUPUNCTURE TREATMENT**

LU-7 Lieuxue, LI-4 Hegu, TE-5 Waiguan, GB-20 Fengchi, ST-7 Xiaguan and SI-18 Quanliao. Reducing method is used. Moxibustion should also be used.

**Explanations**

- LU-7 and LI-4 are two important points in treating facial pain due to invasion of Wind-Cold. Wind-Cold often attacks the superficial parts of the face, and LU-7 opens the skin pores and relieves external invasion. LI-4 is a key point for treating problems on the head and face. When they are used together, they can promote the dispelling of Wind-Cold and the sedation of pain in the face.

- TE-5, the Connecting point of the Triple Burner and the Confluent point of the Yang Linking Vessel, is effective in relieving External invasion especially in the Lesser Yang channel causing pain around the ears. In this case, TE-5 is often combined with GB-20 in order to dispel Wind-Cold from the Lesser Yang channels. In fact, GB-20 can also be used with other points to dispel External invasion.

- ST-7 is the local point selected, as it has the function of circulating the collateral and sedating pain. This point is especially useful when there is an invasion of the Stomach channel by Wind-Cold causing pain at the mandible region; it is often combined with ST-5, ST-6 and ST-40 to promote circulation of the Stomach channel and relieve pain.

- SI-18 is used when there is an invasion of the Small Intestine channel by Wind-Cold causing pain around the cheek mandibular region; it is often combined with SI-4, SI-6 and SI-7, to circulate the Small Intestine and sedate the pain.

**Modifications**

1. If there is a runny nose with white discharge and sneezing due to invasion of the Lung system by Wind-Cold, add BL-12 and BL-13 to dispel the Wind-Cold.

2. If there is headache due to stagnation of Qi and Blood in the head resulting from invasion of Wind-Cold, add GV-16 to relieve Wind-Cold in the head and sedate the headache.

3. If there is an aversion to cold and cold hands and feet due to the impairment of the Yang-Qi by Cold, add ST-36 with moxibustion to warm the Yang and dispel the Cold.

4. If there is spasm of the facial muscles due to Cold accumulation, add SP-3 and LR-3 to relieve the muscle spasm.

**Case history**

A 40-year-old woman had suffered from facial pain for 2 weeks. For the first 4 to 5 days, she felt contractions or spasms in the face, which were alleviated with warmth (she used a warm towel and took showers), slight general body pain, aversion of cold, and slight fever. She rested for a couple of days at home and all the symptoms went away except for the facial problems. She was very afraid of her face being paralysed. When she came for consultation, her tongue was thin and white, and her pulse was superficial and tight.

**Diagnosis**

Blockage of the collateral due to uncompleted disappearance of Wind-Cold.

**Principle of treatment**

Harmonise the collateral and dispel Wind-Cold.
Flaring up of Liver-Fire

Symptoms and signs

Painful face with burning feeling, aggravation of the pain by emotional upset and nervousness, restlessness, irritability, fullness of the chest, insomnia, headache, a bitter taste in the mouth, constipation, a red tongue with a yellow coating and a wiry and rapid pulse.

Principle of treatment

Clear Heat, reduce Fire, and sedate the pain.

Herbal Treatment

Prescription

LONG DAN XIE GAN TANG
Gentiana Draining the Liver Decoction
Long Dan Cao Radix Gentianae 6 g
Huang Qin Radix Scutellariae 9 g
Zhi Zi Fructus Gardeniae 9 g
Ze Xie Rhizoma Alismatis 12 g
Mu Tong Caulis Akebiae 9 g
Xiao Ku Cao Spica Prunellae 10 g
Dang Gui Radix Angelicae Sinensis 3 g
Sheng Di Huang Radix Rehmanniae Recens 9 g
Sang Ye Folium Mori 10 g

Explanations

- Long Dan Cao, Sang Ye and Xiao Ku Cao clear the Heat in the Liver and reduce the Liver-Fire.
- Mu Tong and Ze Xie clear the Heat by means of urination.

Modifications

1. If there is emotional upset or depression due to stagnation of Liver-Qi, add Bai Shao Radix Paeoniae Alba 10 g and Chai Hu Radix Bupleuri 5 g to promote the Liver-Qi circulation and relieve depression.
2. If there is stomach pain due to the invasion of the Stomach by Liver-Fire, add Qing Dai Indigo Naturalis 5 g and Yan Hu Suo Rhizoma Corydalis 10 g to clear the Heat in the Stomach and sedate the pain.
3. If there is a headache due to disturbance of Clear Yang in the head by Liver-Fire, add Gou Teng Ramulus Uncariae cum Uncis 10 g to suppress the Liver-Fire and relieve the headache.
4. If there is restlessness, palpitations and insomnia due to disturbance of the Mind by Liver-Fire, add Huang Lian Rhizoma Coptidis 5 g and Long Gu Os Draco 15 g to clear the Heat in the Heart and tranquilise the Mind.
5. If there is a bitter taste in the mouth with vomiting due to uprising of the Gall Bladder-Qi, add Yin Chen Hao Herba Artemisiae Capillaris 10 g and Xuan Fu Hua Flos Isatiae 10 g to cause the Gall Bladder-Qi to descend and relieve the vomiting.
6. If there is constipation, add Da Huang Radix et Rhizoma Rhei 10 g to promote defecation and clear Heat in the Bright Yang Fu organs.

Patent remedy

Long Dan Xie Gan Wan Gentiana Draining the Liver Pill

Acupuncture Treatment

LI-4 Hegu, LR-3 Taichong, LR-2 Xingjian, LR-8 Ququan, GV-20 Baihui, GB-2 Tinghui, GB-20 Fengchi and GB-43 Xixi. Reducing method is used on all the points except LR-8 and GB-2; even method should be used on these last points.

Explanations

- This case is mostly caused by a prolonged persistence of emotional disturbance, including stress, frustration, anger, depression, upset, etc. If
there is facial pain due to flaring of Liver-Fire, the side of the face is often affected, thus the points from the Liver and Gall Bladder channel are mainly selected. In case of invasion of the Stomach by Liver-Fire, points from the Stomach channel can also be applied.

- LI-4 and LR-3, the so-called ‘four gate points’, are effective in subduing Excessive-Fire and Wind, and reducing the pain and subduing the Liver-Fire.
- LR-2, the Spring point of the Liver channel, and GB-43, the Spring point of the Gall Bladder channel, together with GV-20 and GB-20, cool the face, reduce the Fire and clear the Heat, so as to treat the root cause.
- LR-8, the Water point from the Liver channel, nourishes Water so as to control the Liver-Fire. Also, this point is the Sea point from the Liver channel, and is good for treating Liver disorders generally.
- GB-2 treats facial pain at the side of the face. This point is also good for relieving tinnitus and ear pain, since flaring up of Liver-Fire often causes these two symptoms.

**Modifications**

1. If there is emotional upset or depression due to stagnation of Liver-Qi, add BL-18 and LR-14 to promote the Liver-Qi circulation and relieve the depression.
2. If there is pain occurring around the Stomach channel (i.e. in the cheek region) due to invasion of the Stomach by Liver-Fire, add SP-6, ST-7 and ST-44 to clear the Heat in the Stomach channel and sedate the pain.
3. If there is headache due to disturbance of clear Yang in the head by Liver-Fire, add GB-1 and GV-19 and GV-21 to suppress the Liver-Fire and relieve the headache.
4. If there is restlessness, and palpitations and insomnia, due to disturbance of the Mind by Liver-Fire, add HT-3 and PC-8 to clear the Heat in the Heart and tranquillise the Mind.
5. If there is a bitter taste in the mouth with vomiting due to uprising of Gall Bladder-Qi, add GB-34 and PC-6 to cause the Gall Bladder-Qi to descend and relieve the vomiting.

**Case history**

A 65-year-old man was suffering from time to time with facial pain. This lasted for more than 4 years. His facial pain could be greatly influenced by his emotions and alcoholic drinking. He would easily lose his temper and drink one to two glasses of red wine every day. Besides this, he liked pungent food very much. When he was young, he had suffered from hepatitis B. As he came for consultation, his face was red and slightly sweating, restless, his blood pressure was 170/100 mmHg, and he also had insomnia, sometimes a headache at the vertex, red eyes, a constant feeling of warmth over the body, occasional ear pain, constipation, thirst, a red tongue, (especially at the edges) with a yellow, thick and slight dry tongue coating and a wiry and rapid pulse.

**Diagnosis**

Flaring-up of Liver-Fire and accumulation of Heat in the Bright Yang channel.

**Principle of treatment**

Calm the Liver, reduce Fire and clear Heat in the Bright Yang channel.

**Acupuncture treatment**

LR-2 Xingjian, LR-8 Ququan, GB-20 Fengchi, GB-43 Xiachi, LI-4 Hegu, ST-3 Juliao, ST-7 Xiaguan and ST-44 Neiting. Reducing method was used. Treatment was given once a week.

**Explanations**

- LR-2, the Spring point of the Liver channel, clears Heat in the Liver and reduces Liver-Fire. LR-8, the Sea point and Water point of the Liver channel, controls Liver-Fire to treat the root cause.
- GB-20 suppresses Liver-Fire and clears Heat in the head. GB-43, the Spring point of the Gall Bladder channel, cools the Gall Bladder so as to reduce the Fire in the Liver.
- LI-4 and ST-44 clear Heat in the Large Intestine and Stomach.
- ST-3 and ST-7 harmonise the collateral and sedate the pain.

In addition to the above treatment, a herbal prescription based upon Long Dan Xie Can Tang Gentiania Draining the Liver Portfolio was given. Drinking of alcoholic and eating of pungent foods were forbidden during the treatment. After a 4 month treatment, his facial pain was under control.

**ACCUMULATION OF EXCESSIVE-HEAT IN THE BRIGHT YANG CHANNELS**

**Symptoms and signs**

Gradual occurrence of facial pain, a hot feeling in the face, toothache, headache, thirst, constipation, a lot of hunger, a foul smell in the mouth, a red tongue with a yellow and dry coating, and a rapid and forceful pulse.

**Principle of treatment**

Clear Heat, reduce Fire and regulate the Bright Yang Fu organ.
HERBAL TREATMENT

Prescription
LIANG GE SAN
Cool the Diaphragm Powder
Da Huang Radix et Rhizoma Rhei 10 g
Mang Xiao Natrii Sulphas 10 g
 Gan Cao Radix Glycyrrhizae 5 g
 Zhi Zi Fructus Gardeniae 10 g
 Huang Qin Radix Scutellariae 10 g
Lian Qiao Fructus Forsythiae 10 g
Bo He Herba Menthae 5 g
Sang Ye Folium Mori 10 g
Ju Hua Flos Chrysanthemi 10 g
Bai Zhi Radix Angelicae Dahuricae 10 g

Explanations
• Da Huang and Mang Xiao promote defecation and clear the Heat in the Bright Yang Fu organs.
• Zhi Zi, Bo He, Sang Ye, Ju Hua, Lian Qiao and Huang Qin clear the Heat.
• Gan Cao harmonises the prescription and clears the Heat.
• Bai Zhi arrests the facial pain.

 Modifications
1. If there is gum bleeding due to flaring up of Stomach-Fire, add Sheng Di Huang Radix
 Rehmanniae Recens 10 g and Xuan Shen Radix
 Scrophulariae 10 g to clear the Heat and reduce the Fire.
2. If there is severe constipation due to accumulation of Heat in the Intestine, add Huo Ma Ren Fructus
 Cannabis 10 g to promote defecation and relieve the constipation.
3. If there is thirst due to consumption of Body Fluids by Bright Yang Fire, add Tian Hua Fen
 Radix Trichosanthis 10 g to promote secretion of Body Fluids.
4. If there is stomach ache due to accumulation of Heat in the Stomach, add Bai Shao Radix Paoniae
 Alba 10 g and Yan Hu Suo Rhizoma Corydalis 10 g to relieve the stomach pain.
5. If there is a foul smell from the mouth, add Sha Ren Fructus Amomi 5 g to harmonise the Stomach and relieve the foul smell.
6. If there is nausea and vomiting, add Xuan Fu Hua Flos Inulae 10 g to cause the Stomach-Qi to descend and relieve the vomiting.

Patent remedy
Wei Te Ling Stomach Especially Effective Remedy

ACUPUNCTURE TREATMENT
ST-3 Juliao, ST-6 Jiache, ST-7 Xiaguan, ST-34 Liangqiu, ST-44 Neiting, LI-4 Hegu and LI-11 Quchi. Reducing method is used on these points.

Explanations
• This type of facial pain is often due to bad diet, especially overeating of pungent, sweet, fatty food, as well as drinking too much alcohol. However, it can also be caused by invasion of the Stomach by Liver-Fire. Once the Stomach is affected, the Large Intestine will be involved as well, and vice versa. No matter what the cause, points from both the Stomach channel and Large Intestine channel with reducing method should be mainly used, thus all the above points are selected from the Bright Yang channels.
• ST-3, ST-6 and ST-7 harmonise the local region and relieve pain in the area.
• ST-34, the Accumulation point from the Stomach channel, relieves pain and harmonises the Stomach.
• ST-44, the Spring point from the Stomach channel, clears Heat and reduces Excessive-Fire, which is the root treatment of this case.
• LI-4, the Source point, and LI-11, the Sea point, all from the Large Intestine channel, are able to clear Heat and reduce Fire in the intestine.

 Modifications
1. If there is gum bleeding due to flaring up of Stomach-Fire, add ST-45, the son point of the Stomach channel, to clear the Heat and reduce the Fire.
2. If there is constipation due to accumulation of Heat in the intestine, add ST-25, the front Collecting point of the Large Intestine, and ST-37, the Lower Sea point of the Large Intestine, to promote Qi circulation in the Large Intestine and relieve the constipation.
3. If there is thirst due to consumption of Body Fluids by Bright Yang Fire, add SP-6 to promote secretion of Body Fluids.
4. If there is stomach pain due to accumulation of Heat in the Stomach, add CV-12, the Front Collecting point of the Stomach, to relieve the stomach pain.

ACCUMULATION OF WIND-PHLEGM IN THE CHANNELS

Symptoms and signs
Intermittent occurrence of facial pain, spasm of the facial muscles, mostly on one side of the face, tic in
the face, aggravation of the situation by emotions, especially by anger, numbness of the face, a thin, white and greasy tongue coating and a wiry and slippery pulse.

**Principle of treatment**

Suppress Wind, resolve Phlegm and sedate the pain.

**HERBAL TREATMENT**

**Prescription**

QIAN ZHENG SAN  
*Lead to Symmetry Powder*

Bai Fu Zi *Rhizoma Typhonii* 5 g  
Zhi Ban Xia *Rhizoma Pinelliae Praeparata* 10 g  
Gui Zhi *Ramus Cinnamomi* 10 g  
Dan Nan Xing *Rhizoma Arisameatis cum Felle bosis* 5 g  
Chuan Xiong *Rhizoma Ligustici Chuanxiong* 10 g  
Bai Zhi *Radix Angelicae Dahuricae* 10 g

**Explanations**

- Bai Fu Zi and Dan Nan Xing dispel Wind and sedate the facial pain.
- Zhi Ban Xia resolves Phlegm in the collateral.
- Gui Zhi warms the channels and harmonises the collateral on the face.
- Chuan Xiong promotes circulation of Blood on the face and sedates the pain.
- Bai Zhi arrests the facial pain.

**Modifications**

1. If there is a spasm on the face, add Bai Shao *Radix Paonaeis Alba* 10 g and Zhi Gan Cao *Radix Glycyrrhizae Praeparata* 5 g to relieve the spasm and smooth the muscles on the face.
2. If there is severe pain, add Xi Xin *Herba Asari* 5 g to arrest the pain.
3. If there is dizziness, add Tian Ma *Rhizoma Gastrodiae* 10 g and Gou Teng *Ramus Uncariae cum Uncis* 10 g to calm the Liver and subdue the Wind.
4. If there is an aversion to cold, add Gan Jiang *Rhizoma Zingiberis* 10 g to warm the body and relieve the Cold.
5. If there is nervousness, add Xia Ku Cao *Spica Prunellae* 10 g to clear Heat and calm the Liver.
6. If there is a white, thick and greasy tongue coating, add Cang Zhu *Rhizoma Atractylodis* 10 g to resolve Damp and eliminate the Phlegm.

**ACUPUNCTURE TREATMENT**

LR-3 Taichong, LR-5 Ligou, LR-6 Zhongdu, LI-4 Hegu, GB-3 Shangguan, GB-20 Fengchi, ST-40 Fenglong and SP-6 Sanyinjiao. Reducing method is used.

**Explanations**

- Since external Wind has entered the body and mixed already with Phlegm, it will be absolutely incorrect to use only points to dispel external Wind. The correct treatment should be to suppress the Wind and resolve the Phlegm, thus the above points are prescribed.
- LI-4 and LR-3, the four gate points, together with GB-20, check the Wind and sedate the pain.
- LR-5, the Connecting point, LR-6, the Accumulation points, all from the Liver channel, harmonise the Liver channel and collateral, and resolve Phlegm in the collateral so as to relieve the pain.
- GB-3 treats pain in the local area.
- ST-40 and SP-6, the crossing point of three Yin channels of the foot, eliminate the Phlegm in the body as well as in the collateral. Since ST-40 is also the Connecting point from the Stomach channel, it can sedate the pain on the face simultaneously.

**Symptoms and signs**

Persistence of facial pain with a heavy feeling, aggravation of pain with tiredness, a pale complexion, facial oedema, a poor appetite, loose stool, shortness of breath, an aversion to cold, spontaneous sweating, a
low voice, a pale tongue with a thin, white and greasy coating and a threadly and weak pulse.

**Principle of treatment**
Tonify Qi, eliminate Damp and circulate the collateral.

**HERBAL TREATMENT**

**Prescription**

**BU ZHONG YI QI TANG**  
*Tonifying the Middle and Benefiting Qi Decoction*

- **Huang Qi** Radix Astragali seu Hedysari 20 g
- **Shan Yao** Rhizoma Dioscoreae 10 g
- **Huang Jing** Rhizoma Polygonati 10 g
- **Gan Cao** Radix Glycyrrhizae 5 g
- **Dang Shen** Radix Codonopsis Pilosulae 10 g
- **Dang Gui** Radix Angelicae Sinensis 10 g
- **Chen Pi** Pericarpium Citri Reticulatae 6 g
- **Sheng Ma** Rhizoma Cimicifugae 5 g
- **Chai Hu** Radix Bupleuri 3 g
- **Bai Zhu** Rhizoma Atractylodis Macrocephalae 10 g

**Explanations**

- Dang Shen, Bai Zhu, Huang Jing and Shan Yao activate the Spleen and tonify the Qi.
- Dang Gui nourishes Blood so as to support the Qi.
- Huang Qi tonifies Qi and lifts the Qi to the face.
- Sheng Ma and Chai Hu, prescribed in small dosage, are used to help Huang Qi lift up the Qi to the face.
- Chen Pi harmonises the stomach.
- Gan Cao tonifies the Qi and harmonises the prescription.

**Modifications**

1. If there is a swollen face, add Fu Ling *Poria* 10 g and *Zei Xie* Rhizoma Alismatis 10 g to promote water discharge and eliminate swelling in the face.
2. If there is a poor appetite, add Shan Zha *Fructus Crataegi* 15 g and Mai Ya *Fructus Honei Germinatus* 15 g to activate the Stomach and Spleen and improve the appetite.
3. If there is diarrhoea, add *Ge Gen* *Radix Puerariae* 10 g to raise the Clear Yang-Qi and stop the diarrhoea.
4. If there is numbness on the face, add Ban Xia *Rhizoma Pinelliae* 10 g, Chuan Xiong *Rhizoma Ligustici Chuanxiong* 5 g and Di Long *Lumbricus* 10 g to eliminate the Damp-Phlegm and promote circulation in the collateral.

**Patent remedy**

**Bu Zhong Yi Qi Wan** *Tonifying the Middle and Benefiting Qi Pill*

**ACUPUNCTURE TREATMENT**

- ST-6 Jiache, ST-7 Xiaguan, ST-34 Liangqiu, ST-36 Zusanli, ST-42 Chongyang, SP-3 Taibai, SP-6 Sanyinjiao, GV-20 Baihui and CV-6 Qihai. Reinforcing method is used on all these points except ST-34. Even method is used on ST-34. Moxibustion is advisable for use on ST-36, CV-6, SP-3 and GV-20.

**Explanations**

- This type of facial pain is often caused by overstrain and prolonged sickness. Furthermore, it is seen in elderly people who have a gradual depletion of their energy, especially in the Spleen and Stomach. Thus their production of Qi and Blood will be impaired.
- ST-36, the Sea point, ST-42, the Source point from the Stomach channel, and SP-3, the Source point from the Spleen channel, are able to activate the Spleen and Stomach and reinforce the Qi.
- ST-40, the Connecting point from the Stomach channel, harmonises the collateral and sedates the pain.
- SP-6 and CV-6 tonify Blood of the general body. GV-20 lifts up the Qi to the face so as to nourish the channels and collateral on the face.
- ST-34, the Accumulation point of the Stomach channel, harmonises the collateral and sedates the pain.
- ST-6 and ST-7 are used to relieve the pain in the local area.

**Modifications**

1. If there is chronic tiredness due to deficiency of general Qi, add CV-4 with moxibustion to tonify the Yuan Qi and relieve the tiredness.
2. If there is shortness of breath due to deficiency of Lung-Qi, add LU-9, the Source point, and PC-6, the Confluence point of the Yin Linking Vessel and the Connecting point of the Pericardium channel, to tonify the Lung-Qi and relieve the shortness of breath.
3. If there is a poor appetite and loose stool due to weakness of the Stomach and Spleen, add CV-12, the Front Collecting point of the Stomach, and SP-9, the Sea point of the Spleen channel, to activate the Spleen and Stomach and relieve the loose stool.
4. If there is numbness on the face due to deficiency of Qi, use Plum-Blossom needling to improve the numbness.

STAGNATION OF QI AND BLOOD

Symptoms and signs

Long duration of facial pain with fixed location, intermittent stabbing pain, aggravation of the pain at night, a purplish colour of the face, a purplish tongue with a thin coating and wiry and unsmooth pulse.

Principle of treatment

Circulate Qi and Blood, smooth the collateral and sedate the pain.

HERBAL TREATMENT

Prescription

TONG QIAO HUO XUE TANG
Unblock the Orifices and Invigorate the Blood Decoction
Chuan Xiong Rhizoma Ligustici Chuanxiong 10 g
Chi Shao Radix Paeoniae Rubra 10 g
Dang Gui Radix Angelicae Sinensis 10 g
Dan Shen Radix Salviae Miltiorrhiza 10 g
Hong Hua Flos Carthami 10 g
Bai Zhi Radix Angelicae Dahuricae 10 g
Xiang Fu Rhizoma Cypere 10 g
Qing Pi Pericarpium Citri Reticulatae Viride 5 g
Zhi Qiao Fructus Aurantii 10 g
10 g to promote the Blood circulation strongly and overcome the Blood stasis.
2. If there is a swollen face with purplish colour on the face due to stagnation of Blood, add Wu Ling Zhi Faeces Trogopterorum 10 g and Mo Yao Resina Myrrhae 5 g to promote Blood circulation and reduce the swelling.
3. If there is numbness on the face, add Di Long Lumbricus 10 g to smooth the collateral and relieve numbness.

Patent remedies

Chuan Xiong Cha Tiao Pian Ligusticum–Green Tea Regulating Tablet
Xiao Huo Luo Dan Minor Invigorate the Collaterals Special Pill

ACUPUNCTURE TREATMENT

LI-4 Hegu, LR-3 Taichong, SP-6 Sanyinjiao, ST-3 Juliao, ST-6 Jiache, ST-7 Xiaiguan, ST-40 Fenglong and SI-18 Quanliao. Reducing method is used on these points.

Explanations

- This type of facial pain is often due to incomplete elimination of external factors, inappropriate facial surgery, severe emotional disturbance, trauma, as well as prolonged persistence of above types of facial pain, thus the collaterals on the face are blocked leading to stagnation of Blood. The points selected can promote the circulation of Qi and Blood and eliminate the Blood stasis to sedate the pain.
- Qi is the guide for Blood; LI-4 and LR-3 regulate the circulation of Qi so as to lead the circulation of Blood.
- SP-6 promotes the circulation of Blood and relieves the pain.
- ST-3, ST-6 and ST-7 are applied here to harmonise the collateral of the Stomach on the face to sedate the pain in the local region. These three points are especially used when there is pain around the cheek or mandibular region related to the Stomach channel.
- SI-18, the meeting point of the hand Lesser Yang channel and hand Taiyang channel, is used to treat facial pain occurring around the mandibular region.
- ST-40, the Connecting point of the Stomach channel, harmonises the collateral and relieves the pain.

Modifications

1. If there is severe facial pain or aggravation of pain at night due to stagnation of Blood, add Pu Huang Pollen Typhae 10 g and San Leng Rhizoma Sparganii
**Modifications**

1. If there is pain around the mouth due to stagnation of Blood in the Stomach channel, add ST-4 and ST-42 to promote the Blood circulation in the Stomach channel and relieve the pain around the mouth.

2. If there is aggravation of pain at night due to severe stagnation of Blood, add BL-17 to regulate Blood circulation and eliminate the Blood stasis.

3. If there is pain around the ear due to stagnation of Blood in the Lesser Yang channel, add GB-2 and TE-21 to activate the Qi and Blood circulation in the Lesser Yang channel and arrest the pain.
Eye pain

Eye pain includes pain at the eyelid, orbit, canthus, eyeball, and over the whole eye. It may occur in one or in both eyes. The types of eye pain include distending pain, sour pain, stabbing pain, severe pain, slight pain, constant pain and intermittent pain.

According to TCM, the following pathogenic factors may cause eye pain: invasion of External pathogenic factors, stagnation of Qi or Blood, Flaring up of Liver-Fire, hyperactivity of Liver-Yang, deficiency of Qi, deficiency of Blood in the Liver and deficiency of Yin of the Liver and Kidney.

Eye pain may be attributed to any of the following diseases in Western medicine: haematosia, xerophthalmia, posterior staphyloma, blepharospasm, ophthalmoscopym, orbital neuralgia, endophthalmitis, herpes zoster on the eyelid, dacryocystitis, conjunctivitis, scleritis, keratitis, iritis, trachoma and glaucoma.

Aetiology and pathology

Invasion of External pathogenic factors

Overexposure to strong Wind, Cold, Heat or Dryness may cause an invasion of pathogenic factors to the eyes, leading to stagnation of Qi and Blood in the eye, and causing eye pain as a consequence.

Furthermore, working for too long in bright sunlight, studying for too long in artificial light that is too strong, or not strong enough, staring for too long at a TV or VDU screen, or working or walking in fog, may weaken the eyes and bring about the slowing of Qi and Blood circulation. This leaves the eyes vulnerable to the invasion of External pathogenic factors, causing eye pain.

Emotional disturbance

The eye is related with the interior Zang-Fu organs. If there is persistent emotional disturbance this leads to stagnation of Qi and Blood, causing a slowing down of the circulation of Qi and Blood in the eye, and so eye pain follows. For instance, excessive anger, stress and frustration will cause the Qi of the Liver to stagnate, inhibiting the Liver’s function in opening the orifice. So stagnation of Qi in the eye develops and eye pain follows. Also, where there is excessive grief with a lot of crying, the Lung-Qi stagnates, leading to a stagnation of Qi in the eyes because the Lung fails to disperse Qi to the eyes, causing eye pain.

Moreover, when Qi stagnation persists in the body for a long time, excessive Fire is generated, causing Fire to flare up the eyes, which causes eye pain—for example, Liver-Qi stagnation may generate Liver-Fire, which could flare up to disturb the eye and eye pain follows. Long-lasting stagnation of Liver-Qi and flaring up of Liver-Fire can also cause a failure to comfort the Liver.
Yang, leading to eye pain due to hyperactivity of Liver-Yang.

Unhealthy diets

The eye needs to be nourished by Qi and Blood. The Spleen and Stomach are the centres for production of Qi and Blood. Overconsumption of fatty, sweet and pungent food, or of alcohol, causes injury to the Spleen and Stomach, which causes food to accumulate in the body, generating Damp-Heat and forming Damp-Phlegm. In contrast, overconsumption of raw and cold food causes Cold-Damp to form in the Spleen and Stomach so that, instead of sending Qi and Blood to the eye, the Spleen sends Damp-Phlegm, Damp-Heat, or Cold-Damp up to the eye. This causes blockage in the eye and eye pain will be the result. Moreover, disturbance of the Spleen and Stomach may cause a poor production of Qi and Blood, leading to malnourishment of the eye, and eye pain follows.

Overstrain or prolonged sickness

The eye is connected with the five interior Zang organs. If there is dysfunction of the interior Zang-Fu organs, the eye is not sufficiently nourished by the Qi and Blood, and eye pain of the deficient type follows. Too much physical work, too much study and mental work, or too much sex may cause consumption of the Qi and Blood, leading to deficiency of Kidney-Essence.

Also, prolonged sickness or congenital weakness may cause an insufficiency of Qi, Blood and Essence in the eye, and eye pain follows. Finally, if there is deficiency of Kidney-Yin then the Liver is not properly nourished, which leads to hyperactivity of Liver-Fire, and again eye pain follows.

Treatment based on differentiation

Differentiation

Differentiation of External or Internal origin
— Acute onset of eye pain, mild in intensity, accompanied by External symptoms, such as an aversion to cold, fever, muscle pain, runny nose, cough, or superficial pulse, is usually caused by invasion of External factors.
— A chronic history of eye pain, mild or severe in intensity, and association of the pain with diet, emotion and other physical conditions, is usually caused by disorders of the Internal Zang-Fu organs.

Differentiation of character of the pain
— Acute sharp eye pain, together with External symptoms, such as an aversion to cold, slight fever, muscle pain or absence of thirst, is usually caused by invasion of Wind-Cold.
— Acute sharp eye pain with a burning sensation, a thin and yellow tongue coating, together with some external symptoms, is usually caused by invasion of Wind-Heat.
— Chronic sharp eye pain, which is related to the emotional state, is usually caused by stagnation of Qi.
— Stabbing eye pain, which worsens at night, with a purplish colour of the tongue, is usually caused by stagnation of Blood.
— Slight eye pain, which is intermittent, or aggravated by exertion and during the day, with poor vision, tiredness, an aversion to cold, cold hands and feet, a pale tongue with a thin, white and slight greasy coating, and a thready and weak pulse, is usually caused by deficiency of Qi.
— Chronic eye pain with a burning sensation, restlessness, nervousness, irritability, a bitter taste in the mouth, thirst, constipation, a red tongue with a yellow and dry coating, and a wiry, forceful and rapid pulse, is usually caused by hyperactivity of Liver-Fire.
— Chronic eye pain with slight burning and a sensation of dryness, thirst, night sweating, dry mouth and throat, a red tongue with a thin coating, and a deep, thready, rapid and weak pulse, is usually caused by deficiency of the Yin of Liver and Kidney.
— Eye pain with poor vision, dryness of the eyes, a pale complexion, dry hair, loss of hair and skin, tiredness, dry stools, a pale tongue with a thin coating and a thready and weak pulse, is usually caused by deficiency of Blood in the Liver.

Treatment

EYE PAIN CAUSED BY EXTERNAL FACTORS

INVASION OF WIND-COLD

Symptoms and signs

Acute onset of eye pain, aggravation of eye pain with exposure to wind and cold, no redness or swelling of
the eyelids, a slight fever, an aversion to wind and cold, headache with a contracting sensation that is referred to the neck and the back of the body, an absence of thirst, accompanied by stuffiness of the nose with a nasal discharge, a thin and white tongue coating and a superficial and tense pulse.

**Principle of treatment**
Dispel Wind and eliminate Cold.

**HERBAL TREATMENT**

**Prescription**

**CHUAN XIONG CHA TIAO SAN**  
*Ligusticum—Green Tea Regulating Powder*

- Chuang Xiong Rhizoma Ligustici Chuanxiong 6 g
- Jing Jie Herba Schizonepetae 6 g
- Fang Feng Radix Ledebouriellae 6 g
- Bai Zhi Radix Angelicae Dahuricae 6 g
- Xi Xin Herba Asari 3 g
- Gan Cao Radix Glycyrrhizae 5 g
- Qiang Huo Rhizoma seu Radix Notopterygii 6 g
- Cha Ye Folium Camelliae Sinensis 3 g

**Explanations**
- Chuang Xiong and Qiang Huo dispel Wind, relieve the eye pain and sedate the headache.
- Bai Zhi and Xi Xin work as assistants to relieve the eye pain and headache.
- Jing Jie and Fang Feng dispel Wind and release the External symptoms.
- Cha Ye dispels Wind, calms the Mind and benefits the eye.
- Gan Cao is used to harmonise the actions of the other herbs.

**Modifications**

1. If there is fever caused by Wind-Cold invasion, add Chai Hu Radix Bupleuri 5 g and Gui Zhi *Ramulus Cinnamomi* 10 g to eliminate Wind-Cold and reduce the fever.
2. If there is a stiff neck due to stagnation of Qi in the Bladder channels, add Ge Gen *Radix Puerariae* 10 g to regulate Qi circulation and relieve the stiff neck.
3. If there is a blocked nose, add Cang Er Zi *Fructus Xanthii* 10 g and Xin Yi *Flos Magnoliae* 10 g to dispel Wind and clear the nose.
4. If there is a headache, add Wu Zhu Yu *Fructus Evodiae* 5 g to warm channel, dispel Wind-Cold and relieve the headache.

**Patent remedy**

Chuan Xiong Cha Tiao Wan  
*Ligusticum—Green Tea Regulating Pill*

**ACUPUNCTURE TREATMENT**

BL-2 Zanzhu, ST-2 Sibai, ST-3 Juliao, LI-4 Hegu, TE-5 Waiguan, GB-20 Fengchi and LU-7 Lieque. Reducing method is used on these points. When puncturing at GB-20, the tip of the needle should point to the opposite eye.

**Explanations**
- BL-2, ST-2 and ST-3 the local points, dispel Wind-Cold, promote circulation in the collateral of the eye and relieve the eye pain.
- LI-4, the Source point, and LU-7, the Connecting point, are indicated in complaints of the face and eyes. They can open the skin pores and promote sweating so that Wind-Cold is expelled. LI-4 also regulates the Qi and Blood circulation in the eye, enhancing the effect of reducing the eye pain.
- TE-5, the Connecting point, dispels Wind-Cold and harmonises the Lesser Yang channel and the collateral of the Triple Burner. Besides this it connects with the Yang Linking Vessel, which dominates the superficial parts of the body. When TE-5 is punctured with a reducing method, the Yang Linking Vessel is stimulated, which diminishes the External symptoms due to invasion of Wind-Cold.
- GB-20 dispels Wind-Cold out of the head. Since the tip of the needle points towards the opposite eye, this strongly enhances the effect of dispersing Wind-Cold.

**Modifications**

1. If there is pain at the eye orbit, add Extra Yuyao and GB-14 to harmonise the collateral and sedate eye pain.
2. If there is pain at the external eye corner, add Extra Taiyang and TE-23 to dispel Wind-Cold and relieve the pain.
3. If there is eye pain at the inner eye corner, add BL-1 and Extra Yintang to relieve Wind-Cold in the collateral and stop the pain.
4. If there is headache due to an invasion of Wind-Cold, add GB-8 and GV-23 to harmonise the collateral and relieve the headache.
5. If there is an aversion to cold and general body pain, add BL-58 and BL-63 to dispel Wind-Cold, harmonise the collateral and relieve the pain.
6. If there is a runny nose, cough and expectoration of white phlegm, add LU-5, the Sea point and BL-13, the Back Transporting point of the Lung, to dispel Wind-Cold and relieve the cough.
7. If there is a fever, add GV-14 to dispel Wind and reduce the fever.
8. If there is a blocked nose, add LI-20 to dispel Wind-Cold and clear the blockage in the nose.

INVASION OF WIND-HEAT

Symptoms and signs
Acute occurrence of eye pain, redness and swelling of the eye with a burning sensation, aggravation of pain on exposure to wind and heat, formation of pus in the eye, fever, an aversion to cold, thirst, a distending headache, constipation, a red tip to the tongue, a yellow tongue coating and a superficial and rapid pulse.

Principle of treatment
Dispel Wind and clear Heat.

HERBAL TREATMENT

Prescription
XIE PI CHU RE YIN
Reduce the Spleen and Clear Heat Decoction
Chong Wei Zi Fructus Leonuri 10 g
Fang Feng Radix Lelebouriae 6 g
Huang Qin Radix Scutellariae 10 g
Xuan Shen Radix Scrophulariae 10 g
Zhi Zi Fructus Gardeniae 10 g
Shi Gao Gypsum Fibrosum 18 g
Da Huang Radix et Rhizoma Rhei 6 g
Zhi Mu Rhizoma Anemarrhenae 6 g
Huang Bai Cortex Phellodendri 6 g
Ju Hua Flos Chrysanthemi 6 g

Explanations
- Chong Wei Zi and Huang Qin clear Wind-Heat in the Liver channels to improve the eyesight and stop the eye pain.
- Fang Feng and Zhi Zi eliminate Wind-Heat and relieve pain and itching in the eyes.
- Shi Gao and Zhi Mu clear Heat in the Upper Burner.
- Xuan Shen nourishes the Liver-Yin and clears Heat.
- Huang Bai and Ju Hua clear Liver-Fire.
- Da Huang eliminates Internal Heat by promoting defecation.

Modifications
1. If there is pus in the eye, add Pu Gong Ying Herba Taraxaci 10 g and Ye Ju Hua Flos Chrysanthemi Indici 10 g to clear Heat and eliminate the Toxin.
2. If there is a headache caused by Wind-Heat, add Chuan Xiong Rhizoma Ligustici Chuanxiong 10 g and Bo He Herba Menthae 5 g to clear Wind-Heat and relieve the headache.
3. If there is fever, add Chai Hu Radix Bupleuri 5 g and Ban Lan Gen Radix Isatidis 10 g to clear Heat and lower the fever.
4. If there is constipation, add Lu Hui Pasta Aloes and Mang Xiao Natrii Sulfas to clear the Heat and promote defecation.

Patent remedies
Yin Qiao Jie Du Pian Honeysuckle and Forsythia Tablet to Overcome Toxins
Yin Qiao Pian Honeysuckle and Forsythia Tablet

ACUPUNCTURE TREATMENT

BL-2 Zanzhu, ST-2 Sibai, Extra Taiyang, LI-2 Erjian, LI-4 Hegu, LU-7 Lieque, TE-2 Yemen, LI-5 Yangxi and GB-20 Fengchi. A reducing method is used on these points. The bleeding method is used on LI-2 and TE-2. When needling GB-20, the tip of the needle should point towards the opposite eye.

Explanations
- BL-2, ST-2 and Extra Taiyang, the local points, dispel Wind, clear Heat, promote the circulation of the collateral in the eye and relieve the pain.
- LI-2 and TE-2, the Spring points, clear Heat, relieve redness, reduce swelling and stop the pain.
- LI-4, the Source point, and LU-7, the Connecting point, promote sweating and dispel Wind-Heat in the face and eye.
- TE-5, the Connecting point, dispels Wind-Heat and harmonises the Lesser Yang channel and the collateral of the Triple Burner, and relieves External symptoms.
- GB-20 dispels Wind-Heat out of the head and sedates the eye pain.

Modifications
1. If there is pain at the eye orbit, add Extra Yuyao and GB-14 to harmonise the collateral and sedate the pain.
2. If there is pain at the external eye corner, add Extra Taiyang and TE-23 to disperse Wind-Heat and relieve the pain.
3. If there is eye pain at the inner eye corner, add BL-1 and Extra Yintang to relieve Wind-Cold in the collateral and stop the pain.
4. If there is a headache due to the invasion of Wind-Heat, add GB-8 and GV-23 to harmonise the collateral and relieve the headache.
5. If there is a high fever, add GV-14 and LI-11 to clear Heat and reduce the fever.
6. If there is a runny nose, cough and expectoration of yellow phlegm, add LI-5, the Sea point, and LU-10, the Spring point, to disperse Wind-Heat and relieve the cough.
7. If there is a blocked nose, add LI-20 to disperse Wind-Heat and clear the blockage in the nose.

Explanations
- Chai Hu and Bo He regulate and promote the Liver-Qi circulation so as to remove Qi stagnation in the Liver.
- Bai Shao and Dang Gui nourish the Blood in the Liver, harmonise the Liver and relieve the hypochondriac pain.
- Chuan Xiong regulates Liver-Qi and relieves the headache.
- Bai Zhu and Fu Ling strengthen the Spleen and Stomach.
- Huang Qin clears internal Heat resulting from stagnation of Liver-Qi.
- Gan Cao harmonises the actions of the other herbs.

Modifications
1. If there is severe eye pain and headache, add Yan Hu Suo Rhizoma Corydalis 10 g and Bai Zhi Radix Angelicae Dahuricae 10 g to promote the circulation of Qi in the head and relieve the eye pain and headache.
2. If there is hypochondriac pain, add Yu Jin Radix Curcumae 10 g and Ju He Semen Citri Reticulate 10 g to regulate the circulation of Qi and relieve the pain.
3. If there is irregular menstruation or dysmenorrhoea, add Huai Niu Xi Radix Acalyphae Bidentatae 10 g and Yi Mu Cao Herba Leonuri 10 g to regulate the menstruation.
4. If there is a poor mood, add Xiang Fu Rhizoma Cypri 10 g and Gou Teng Ramulus Uncariae cum Uncis 10 g to regulate the Liver-Qi and improve the mood.
5. If there is insomnia, add Long Gu Os Draconis 15 g to calm the Heart and tranquilise the Mind.
6. If there is a poor appetite, add Mai Ya Fructus Hordei Germinatus 15 g and Yu Jin Radix Curcumae 10 g to remove Qi stagnation and improve the appetite.

Patent remedies
Xiao Yao Wan Free and Relaxed Pill
Shu Gan Wan Soothe Liver Pill

ACUPUNCTURE TREATMENT
ST-1 Chengqi, ST-2 Sibai, BL-2 Zanzhu, LR-3 Taichong, PC-6 Neiguan, LI-4 Hegu and SP-6 Sanyinjiao. Even method is used on ST-1, ST-2 and BL-2. Reducing method is used on the rest of the points.

EYE PAIN CAUSED BY INTERNAL DISORDERS

EYE PAIN CAUSED BY STAGNATION OF QI

Symptoms and signs
Eye pain with a sensation of pressure and tension, which starts or gets worse under stress or emotional disturbance, with depression, distension and pain in the hypochondriac region, dizziness, irregular menstruation, a poor appetite or overeating, a thin and white tongue coating and a wiry pulse.

Principle of treatment
Smooth the Liver, promote Liver-Qi circulation and relieve the headache.

HERBAL TREATMENT

Prescription
XIAO YAO SAN
Free and Relaxed Powder
Chai Hu Radix Bupleuri 10 g
Dang Gui Radix Angelicae Sinensis 10 g
Bai Shao Radix Paeoniae Alba 20 g
Bai Zhu Rhizoma Atractylodis Macrocephalae 10 g
Fu Ling Poria 15 g
Gan Cao Radix Glycyrrhizae 5 g
Bo He Herba Menthae 3 g
Chuan Xiong Rhizoma Ligustici Chuanxiong 10 g
Huang Qin Radix Scutellariae 10 g